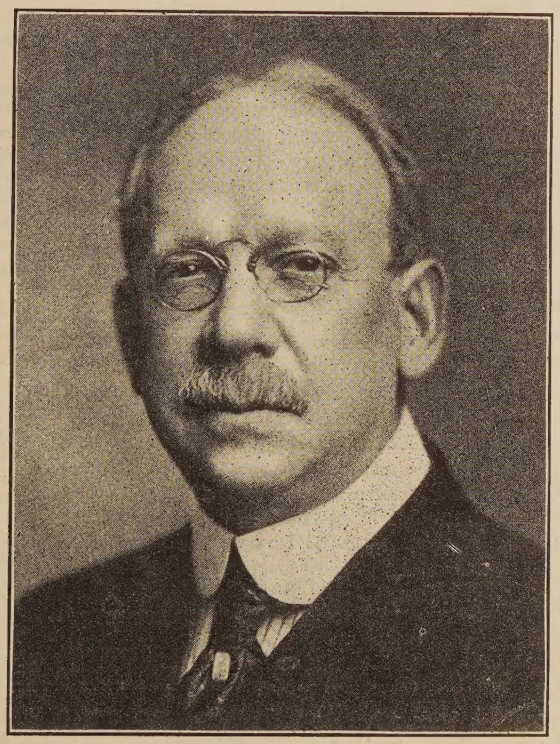
The Universalist Leader

A Journal of Tomorrow

Boston July 8, 1922 Chicago



John Coleman Adams
1849--1922

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

In ten nations of Europe and in the United States the anniversary of the outbreak of the World War, July 29-30, will be celebrated by an international No-More-War demonstration. A dramatic feature of the celebration in this country will be the posting of placards everywhere—in the windows of homes, offices, on fences, trees, automobiles—in all places possible. Messages will be sent out by mail, wireless and radio to people on farms, in towns and in cities, while the President and Congress will be "bombarded" with letters expressing the readiness of the people of the country to have the government take the next step toward peace.

υ λ

"Congress shall have power to regulate or forbid the labor of minors at an age or under conditions deemed injurious to their health or morals. Such power shall be concurrent and not exclusive and the exercise thereof by Congress shall not prevent any state from adopting other or further regulations, not inconsistent therewith," is the amendment to the Federal Constitution which the National Child Labor Committee is seeking to have enacted, which while it protects the right of the states to go as far as they like, enables Congress to set a minimum standard of national decency.

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The second meeting of the Institute of Politics will open at Williams College on July 27, continuing until August 26. As last summer, the general topic for discusion will be "International Relations," with special attention to the problems of the Pacific and the Far East, Latin America and Eastern Europe. Lecturers will come from at least five countries—England, Japan, France, Hungary, and Brazil. The Englishman chosen is Lionel Curtis, secretary of the Irish Peace Conference, whom Lord Bryce, the leading figure of the Institute last year, recommended. (*The Woman Citizen.*)

υ λ

Americans naive enough to think the preparation of war gases is mere research might profit by a newspaper clipping we have received from Honolulu. It contains a report of an accident on a Hawaiian railroad in which a tank of poison gas recently unloaded from the transport *Weaton* rolled off a car, opened up and spread its fumes over the landscape. Why was this tank and others being taken into one of the far upper military posts? It would seem that whatever the purpose, it could scarcely be connected with "research." (*The World To-morrow.*)

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All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

The loftiest expression of truth is through poetry, but, alas, all poetry is not truth.

* *

Those who howl loudest for an everyday religion are apt to fight shy of a little they might get on Sunday.

* *

The missionary in the front trenches would sometimes like to get a letter from home, and sometimes even something to eat!

* *

A man can be a true Christian without being a regular church attendant, but the chances are he won't —certainly not for very long.

* *

If you hire a preacher you may get one, and you may not, but if you hire a good minister, a really good minister, you will get a good preacher.

* *

"Malefactors of great wealth" applies not only to those rich in gold, but to those who have a wonderful Good News Message which the world needs, and keep still about it.

* *

The self-starter has eliminated the crank from the front of the auto, and now you find him sitting up behind the steering wheel, and the raucus horn is within his hand!

* *

A radio to fit the pocket-book has been invented so that the owner of the pocket-book need not go to church. What will be the reaction from the pocket-book to the contribution plate?

* *

We may well boast of the superior wisdom of today. We know a real young man who knows all about the political and social and economic situation in the East; we know he knows, because he told us he knows!

* *

The little fellow with one talent, as soon as he could bury it started a campaign against the fellow with ten talents; but after a time the Master came and asked some painful questions, and rendered some harsh verdicts.

* *

A man in New Mexico started with three steers twenty-five years ago and is now worth fourteen millions of dollars. That's nothing. We know a minister who started twenty-five years ago without even three steers, and he has been making people better and happier all along the way!

* *

The Circulatory System

In a human being everything seems to depend on the circulatory system: it can carry health or disease; it can bear poisons or remedies. The missionary activities hold a corresponding office in the Church. The strongest church can not function to its fullness unless it is a part of the system, and ultimately will weaken and die. The weakest church on the most distant frontier is likewise dependent. We must all live together and for each other, or decline and die. The strong church in the big center does not realize how dependent it is on the outside mission, and yet a census of any one of these big churches would reveal that the majority of the members and supporters are not of local creation, but are the fruit of little and big churches scattered all over the country. And the struggling mission grows almost wholly from the people gathered from everywhere. No church is or can be sufficient unto itself. In one mission church which is doing very well, there is but one native family, and even that family received its religious impulse long ago and far away. These things being true, it is vitally important that the chief artery of our church life, the church paper, should be connected up with every society and every member. Only those who have had experience can know that the paper that is pouring the life blood of the Church from one end of the land to another should have an entrance into every home. No matter how strong your church is, you need it; no matter how weak your church, you need it.

* *

JOHN COLEMAN ADAMS

WHEN that choice group of ministers which met in annual Retreat at the Wayside Inn chose, without vote, a leader, they called John Coleman Adams "Father Superior," and all bowed to him in spontaneous respect and affection. And so it has been throughout our whole Church. Often called by vote to official positions in which he served with wisdom, the seat of his authority was in the man, and not the office. It was no straining of terms to call

him "Father Superior," for great numbers of our younger ministers recognized with joy his superior position of vantage, and the fatherly spirit with which he surrounded himself. No man has ever been a truer friend of the young. He was patient and loving, and yet strong and unyielding in the integrity of principle, fearless in conduct, faithful in friendship, humble in the majesty of the Infinite. He was a whole man, and a holy minister. With one accord we sorrow at his passing.

In many respects Dr. Adams was an ideal minister, for he was not simply a preacher, nor simply a pastor, but, being both, he was more—a good minister of Jesus Christ. He was possessed of that unique quality of "personality" which is inclusive of things human as well as divine. What he said and did were fine, but what he was set him among the masters of living. He had rare talent with his pen, and through his books he will have a continuing and enduring ministry. The charm of manner and worth of matter which he voiced on pulpit and platform is an inheritance prized by all who heard him speak.

Under the peculiar conditions of the religious world, when there were strong pulls and gigantic temptations for the open-minded man, Dr. Adams, being open-minded, might easily have found his way into other fellowships without sacrificing the service he would render to the cause of truth, but he was loyal to his own Church, intelligently loyal. With a keen historical sense he appraised all the movements and gave them their true value, and being assured of the stability of basic truths, he was loyal to the Universalist Church, through which he saw that he could make his largest and best contribution to Christian unity and Church efficiency. And because of his courage and integrity, other Churches were drawn to him because they knew where to find him. And other ministers found in him a noble fellowship.

We are not soon to see his like. There are and will be great ministers of our faith, men who can write and preach well, but it will be long, if ever, before we have again for our own a great, big-hearted, large-brained, wholesome, invigorating friend like John Coleman Adams.

* *

THE LIBERAL CHURCHES AS THE VANGUARD

IT makes a great difference in the feeling of men in a procession and in the impression they make on the observers whether their section is at the van or at the rear. Those in the van lead the procession. They feel the advantage of their position. There is a refluent wave of emotion upon them from the cheering crowds, who are eager to see them and whose minds are fresh to observe them. Those in the rear, however, more easily grow fatigued, they trudge along, they find it hard to keep in step and line, and the observers are weary and passive and only faintly cheer or do not cheer at all, and a rabble crowd of boys close in upon them and follow after them.

Now the same psychology of position holds true of the greater procession of the Churches. Those in the van of this procession too have the greater advantage in respect to their own feeling and the impression they make on others. They have the place of leadership. They can set the pace and determine the route of march. They are the group of Christians who have the outlook into the future.

They must, therefore, be concerned with the interests which have not yet come into the ken of those in the rear. Instead of looking back, losing step and getting out of line, and slowing up the procession by wondering where the rear is and what it is doing, they should move forward steadily. The work of such Churches is before them, not behind them. It requires persons of the forward mind, not the backward. The Liberal Churches must, therefore, be far more concerned with their opportunities and obligations at the head of the procession than with the foolishness and obscurantism of the Churches in the rear.

We must ask ourselves what are the problems of thought which engage the minds of the prophets of our day and the youths of the rising generation, and strive to follow the prophets and be amongst them and to guide the youths. The youths whom we can reach are not under the mind-darkening influence of Mr. Bryan, but under the illuminating influence of the true thinkers of our day. We therefore must minister to them; we must see the light of truth as it dawns above the eastern horizon, not wait till high noon or evening before we follow it. Our churches are to be churches of the dawn.

The same thing holds true in respect to our moral and social causes. We must ask what are the new causes which have the support of advanced workers. There are many causes served well enough by the Churches in the rear, but what of the new causes which do not yet make their appeal to most men nor even to most Churches? These are the causes which should find their support and following in the Liberal Churches. Once the causes of temperance and the Red Cross were new and few there were who championed them, but in our ranks were such leaders as Mrs. Livermore and Clara Barton. The new causes of social progress, international peace and racial fellowship must find in our churches to-day men and women who respond to their appeal. Our churches should be quick to hear and ready to respond to any Macedonian cry, "Come over and help us."

* *

THE NEW THEOLOGICAL SCHOOL IN HARVARD UNIVERSITY

THE formation of the new theological school in Harvard University by the affiliation of the Andover Theological Seminary and the Harvard Divinity School is an event of considerable significance and of the first importance. It is not something that has been done precipitately, but only after much deliberation and conference between all the parties primarily interested. The Andover Seminary was transferred from Andover to Cambridge about fifteen years ago and entered into an affiliation with the Harvard Divinity School. They had one library in common, and the courses of the professors in both schools were counted for degrees in each school and had also the same standing in the University, and the chapel services were for the two schools together. The experiment showed that the two schools could come closer still, and so now they attempt the still closer affiliation of making the two schools practically

one, with one faculty, one body of students, and one building for all their lectures, though all the legal rights of the schools are retained intact.

The new school will gain much from the closer affiliation There will be much financial saving in the overhead expenses, greater *esprit de corps* between faculty and students, an enlarged and more unified curriculum of courses, and one dean to lead in the new venture, and the new school is most fortunate in securing for this office Dr. W. L. Sperry of the Central Congregational Church, Boston.

This new school has a still larger significance. It shows conclusively that many changes have taken place in our New England religions and much progress in the relations of churches has been made. Some things that separated men and churches a hundred years ago no longer loom large in our minds, and theological differences can still be maintained, and should be maintained at a great university center, with mutual respect, and for the wider comprehension of their meaning. Real differences of thought, honestly and fearlessly held, make for more vigorous thinking and greater intellectual activity.

There are, however, profound common problems of life and thought which have confronted both schools alike and which justify their uniting into one school, and in their common endeavor to solve these problems the professors and students to-day and to-morrow will render their best service to the religious life and thought of the country. The new school, therefore, will seek to serve all the Churches, and not as now predominantly the Congregationalists and Unitarians.

It is confidently expected that in the course of time the new school will have the same eminence as the medical, law and business schools, and attract to itself as high and varied a group of students who will seek a strictly scientific and philosophical education in theology as the other students in their subjects. There is no center of learning in the country better adapted than Harvard for such a school.

It is too soon to estimate the full significance of this event in the life of two ancient and equally important schools, but those responsible for the change and the making of the new school believe that it will have considerable importance for Protestant Christendom. The need for intellectual, moral and religious leadership is very great. The problems confronting Protestantism have little to do with strictly denominational issues; they concern rather the very life of religion itself, and the moral welfare of the nation. The conflict of world-views is on, and the effect on life-views is most serious. The demand in such a situation is for free, vigorous, strong leaders, and this new school will make its appeal to such men.

* * *

SENSATION MAD

THE blow upon the calloused hand produces no sensation. A hard blow stirs little feeling, therefore, acknowledging the callousness, the blow must be harder, or supplemented with a sharp point. The objective of nearly all publicity of the day, whether in an advertisement or a theological essay, is to produce a sensation. Then will come reaction. So it appears that about every factor in composition for the public must be connected someway with some kind of sensation, else there are no responsive readers. We deplore the "sensational journal" and we ourselves buy and read it. We are shocked at the sensational novel, but are very sure to read it in secret! The old-fashioned journal, the old-fashioned novel, the old-fashioned boy or girl, are all so slow and tame; they no longer thrill us, and we must have thrills! That which produced a sensation a quarter of a century ago may hit just as hard, but it hits on a calloused surface. Our minds are calloused, our tastes are calloused, our consciences are calloused; we must be hit hard or pricked deep. Hence the effort of the modern novelist and poet, and purveyor of any kind of literature, to go to an extreme of some kind which will awaken sensation, lest he be accounted dull. And in the mad scramble for this key to popularity, the demand has been forced for a censorship, which is foolishness. Authors write down to as well as up to popular demand. If humble virtue will not produce the desired sensation blatant vice is played up. That is why the economic problem, the social problem, the sex problem, have forced back the commonplace incidents of the simple rural life into obscurity.

The reader must recognize that the cause of all this and the fault thereof is not altogether with the writers, but with the readers who have got into a condition where the pure water of life has ceased to produce sensation; there must be straight whiskey—nothing less stimulating can awaken response in the satiated palate! These writers and publishers are putting forth the goods the people will buy; they hold that it is not their duty to educate the taste, but to supply it with what it demands. That they are doing this, putting out sensation breeding stuff, is fair, convincing proof that the demand is real.

This may all tend to confirm the pessimistic spirit said to prevail particularly regarding the youth of the land, relative not only to literature but to life generally. And it is therefore comforting to read in the wise and discriminating magazine, *Religious Education,* that while we stand helplessly lamenting the tendency to break with the customs of the past, this does not signify a general abandonment of ideal and moral standards, save to those who think of standards as fixed and unchangeable.

This magazine says:

> "Young people to-day are really a good deal more moral than were their grandmothers; they have greater chance to be. The difference that shocks many lies in the fact that young people to-day act with intelligent choice as to their conduct, while past generations acted usually under control, by authority, or according to some fixed tradition. The difficulty lies in the fact that human conduct seems to be emerging, under education, from moral feudalism to moral freedom; youth are in general transition from control by authority and tradition to control by intelligence and from within."

We believe that this period of transition conspicuous in youth is going on everywhere, and calls, not for driving back into conditions which, if better, were better only in their day, but for direction—direction from illuminated minds and purified hearts, to the normal and away from the purely sensational.

1849 John Coleman Adams 1922

We praise Thee, God, for harvests earned,
The fruits of labor gathered in;
But praise Thee more for soil unturned
From which the yield is yet to win!

We praise Thee for the harbor's lee,
And moorings safe in waters still;
But more for leagues of open sea,
Where favoring gales our canvas fill.

We praise Thee for the journey's end,
The inn, all warmth and light and cheer;
But more for lengthening roads that wend
Through dust and heat to hilltops clear.

We praise Thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we to battle go.

We praise Thee for life's gathered gains,
The blessings that our cup o'er brim;
But more for pledge of what remains
Past the horizon's utmost rim!

(*John Coleman Adams.*)

THE announcement of the death of Dr. John Coleman Adams, pastor of the Church of the Redeemer in Hartford, Conn., and long a leader in our denominational life, has caused a great wave of sorrow to overflow our whole Church.

The story of his life and service, so well known to many, is being retold in the daily press, giving the bare outline of facts as furnished in "Who's Who." But reportable facts furnish only a meager picture of a live life. They are but the background against which the real man is set.

John Coleman Adams was born in the town of Malden, Mass., in 1849, where his father, the Rev. John G. Adams, D. D., was pastor of the First Parish Church. Of distinguished lineage, and growing up in companionship with the best type of New England culture, the boy came to college age with a symmetrical body and a large and receptive mind. In Tufts College he found inspiration and the material for the building of the Christian citizen. Throughout his college and divinity school course, he won the highest honors, and when he followed his distinguished father's example and took up the ministry as his life work he found it a field broad enough and fertile enough to challenge and satisfy his highest ambition. His success in the ministry was due to his discovery that all his talents found there abundant opportunity for expression, while still keeping the ministry as the central power-house.

His first settlement was at Newtonville, Mass., and there he was instrumental in having a beautiful church erected. From there he went to the large First Universalist Church in Lynn, where he had a notable pastorate, leading the way to St. Paul's Church in Chicago, one of the important metropolitan pulpits of the Middle West. Again he was called to the East to become the pastor of All Souls in Brooklyn, N. Y., and after thirteen years in that church he came to Hartford for the final twenty-one years of ministerial service, and there, on June 22, after a brief illness, he passed away from this life into that other life which had always been to him a splendid reality.

Through the entire course of this busy life Dr. Adams found time for much literary work, and some of his books will live because of their literary and artistic value. He had the historic sense and in the few instances in which he wrote history and biography the stamp of enduring value is upon his work. But probably he reached the heights when he dealt with the philosophy of life, either in the spoken or written word. He could translate historic incident or living fact into a working philosophy. Because he could touch human nature on so many sides, and with so skilful and gentle a hand, he won a sympathetic hold on everybody.

He was a lecturer of rare ability, but constantly refused to be lured from the pulpit to the platform. Occasionally as a literary diversion or for some worthy object, he would loose the treasures of his reading and observation in a lecture that was entertaining, and always wholesome.

His *Alma Mater* conferred honors upon him, and in turn he gave valuable service as a trustee, and visiting lecturer. Those who recall his visits to "The Hill," will remember the charm of his personality; his coming was like the sunshine, and whether we listened to his lecture or not, we all felt better and happier because he had been there.

While in his first parish, the young minister found his life companion, and Mrs. Adams has been a real factor in his success. Two daughters were born to them, both of marked talent, and a son, who died soon after graduation from college.

The Funeral Service

Seldom has there been a more impressive funeral service in Hartford than on Sunday afternoon at the Church of the Redeemer, practically the entire congregation and scores of prominent Hartford people of other denominations attending. A blanket of roses, covering the casket, was given by the members of the church and was the most impressive of the many floral tributes.

Dr. John Smith Lowe officiated at the service. The Rev. Ernest de F. Meil, rector of Trinity Church of Hartford, read a prayer. Dr. Lowe spoke as follows:

Our own Dr. Adams, for we all claimed him, with a life of service and conspicuous achievement behind him, has stepped forward and upward into another room in the Father's Mansion.

If the whole denomination could resort to speech our ears would be listening to an anthem of praise and eloquent testimony. There are few homes in our entire fellowship in which his name and message are not household words. If the tributes

from these firesides could be converted into flowers, his mortal remains wou'd sleep beneath a wilderness of blossoms.

It is appropriate, in a peculiar sense, that we should bring him here and hold this service, within the walls of the church he loved so dearly and into which he put so much of his life. It was his vision, faith and courage, coupled with the devotion and generosity of his people, that erected this beautiful and dignified edifice. It stands as a monument to him and to his followers.

Here for nineteen years he broke the bread of life to those who waited on his ministry. Here he made God real to men while making men amenable to God. Here he made Christ a living reality in the souls of men, in joy and sorrow, in victory and defeat. Here he spoke the truth and defended it as it was given to him to perceive it. Here he uttered words of comfort, encouragement, strength and inspiration to his fellow men. Here he lighted the lamp of life and kept it burning. His pulpit was his throne and he kept it as such because he never violated its sacredness nor abused its powers.

Measured by nearly every test that can be applied, Dr. Adams was one of our greatest ministers. If our clergymen were all assembled here they would gladly crown him their dean and acclaim him the most beloved man in their midst.

Dr. Adams was a great preacher. His sermons were strings of pearls taken from innumerable seas of wisdom and experience. They were models of homiletical construction. They were living things, lofty in spiritual content, broad and deep in intellectual power and sympathy. Into them he poured the unquenchable fires of a zealous and fervent soul.

He was a great pastor. He was the shepherd of his flock. He knew his people and they knew him because he had mingled with them in their homes and business offices. He was no stranger to their needs. He entered into their successes and triumphs. He shared in their misfortunes and defeats. In sorrow he was their comforter. In joy he was their confidant. As a pastor he was a writer of letters hundreds of which will be preserved by those who received them in some hour of trial or moment of bright achievement, for the reason that they brought to them help, strength, love, and understanding when they were most needed.

He was an author of merit and note. His first volume, "Nature Studies in the Berkshires," illustrated, was widely read and favorably commented upon by critics. His "Short Studies in the Larger Faith" has filled and still fills a large place in the spiritual life of our denomination. Our ministers have presented it to their young people who in turn have found in it a true guide to noble living. "Christian Types of Heroism" is another work of worth from his pen. He might be called the discoverer and interpreter of Hosea Ballou, preacher and theologian, to those of our generation.

Dr. Adams was also an editor of outstanding ability. For fifteen years he has served as editor in chief of the *Sunday School Helper*. It was in this particular capacity that he came closest to the heart of the denomination as a whole. Here, by his skill as a student of Biblical exegesis or interpretation and by his powers of spiritual penetration, he made the literature of the Old and New Testaments give up its wells of inspiration and truth to teachers and Sunday school scholars throughout the country.

Dr. Adams was also a poet. He was not a writer of mere verse. Some of his poems would do credit to one making the writing of poetry a life profession instead of one who, like him, made of it a delightful avocation. His hymn, the "Allies of the Lord," which has been sung so much in all of our churches, will remain an important contribution to our hymnology.

He was what might be called a wholesome humorist. He was the possessor of a gift which in a minister is dangerous, unless used with wisdom and discretion—a keen sense of wit. With him it was a ray of sunshine to brighten a darkened hour, a magic wand with which to dispel a cloud of gloom. He made life sunnier and cheerier, because he brought smiles to the lips of his fellow men when their hearts were filled with tears. His humor was always a delight and a refreshment, because he tempered it with dignity, delicacy and refinement.

He was also a servant of the public, laboring in season and out of season for every civic improvement looking to the betterment of mankind. I know his people would want me to testify that the truly notable place the Church of the Redeemer holds among the other churches of the city of Hartford, and with the public generally, was won for it largely by the fruitful ministry of Dr. Adams. His people love him, the citizens of Hartford love him, his denomination loves him, because he first loved and served them. Measured by all of these standards we, the clergymen of his denomination, are all glad to testify that few of us measure up to him, and that certainly none of us surpasses him as a minister.

Briefly I would mention a few of the qualities of the life of the man we are so happy to honor, which won for him his place of esteem and affection in the hearts of all who knew him.

He was, as every true minister should be, devout. For others the family altar fires may have burned out, but not for him. He kept them burning brightly. I shall never forget my first night under his roof. We talked far into the night in his study. At last when we were ready to retire, he said, in the most fatherly and winsome way, "Shall we say our good-night prayers together?" I gave assent and down on our knees we went. With his hands claped in mine he prayed as he alone could pray, for himself, for me, for both of us, and for the Church. Then I made my own supplications and in unison we said Amen. It was a benediction. To a large extent, the secret of the remarkable power manifested by Dr. Adams in all of these other relationships and ministrations already alluded to, is to be found in the fact that he went so frequently to the Fountain-head of all strength, in prayer and supplication.

His natural unfeigned friendliness and open-mindedness endeared him to all, especially to the younger ministers of our fellowship. The young ministers loved him dearly, and well they might. He was friendly to them. He never frowned unkindly upon their new ideas. He encouraged them to think for themselves. All too often the mind of man closes as age comes on, and then it becomes impatient and intolerant of youth and the daring, venturesome, not to say radical spirit of youth. Not so with Dr. Adams. He kept his mind open and free from intolerance to the last. If the younger men were slipping he wrote them a letter of encouragement. If they were succeeding he wrote them words of congratulation and commendation. If they were radical his word was: "Go ahead and think it out. We will help you."

He was a man of faith—sweet, confident, unquenchable faith. No shadow of doubt crossed his mind. His sermons, his books, his poems, his hymns, his Sunday school lesson helps, his life, unite in proclaiming, "I know that my Redeemer liveth."

And now he has fallen asleep in the faith he cherished, the faith that rises triumphant over death and in the presence of which there is no death.

The world is better, his Church is richer, because he lived and wrought in them both. To live as Dr. Adams lived is to so live as never to die.

The honorary bearers were James H. Morgan, Joseph Buths, Howard H. Wallace, F. A. Harper, representing the church society; Charles G. Lincoln, senior deacon of the church; Moses Mellen, Herbert E. Belden, William H. Byorkman and Garret D. Brower, deacons; Dr. T. A. Fischer of New Haven; Dr. Herbert Judson White, pastor of the First Baptist Church; Rev. Warren S. Archibald, pastor of the South Congregational Church; Dr. Charles F. Carter, pastor of the Immanuel Congregational Church, and Wilbur F. Gordy.

The burial was on Monday at Newtonville, Mass., and the service was conducted by Dr. Lowe, who had accompanied the family from Hartford.

Friendship's Tribute

Frederic W. Perkins

THIS is not the time to attempt any adequate or extended appreciation of the life of this really great man. He is recalled by many in the Lynn parish as coming here in the very prime and vigor of his youth, and though his pastorate was brief—measured by the standards of pastorates which the history of this church has set—still those who were contemporary with him have never forgotten the charm, the sweetness, the strength and virility of his manhood.

I want to add one personal word simply. He had become, in my early life, a beloved, revered personal friend. During the years I was settled in Hartford, he was in Brooklyn, N. Y., and whenever I found myself hard pressed and conscious of the inexperience of youth, I would take a journey to Brooklyn to refresh my spirit and warm myself at the fires of his spacious and understanding heart. He preached my ordination sermon in the Hartford church, and it has been the great joy of my life that he was my successor, carrying on to heights of success, to which I could not have aspired, the work I had tried to do.

Lynn, Mass.

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Lee S. McCollester

THE death of John Coleman Adams compels one to pause and think what his life has been to one. He was an Adams—one of a line of loyal and able Universalists. He was a life-long Universalist, our best interpreter of our history and our most progressive prophet of a broader faith. He was an author, preacher, pastor, counselor. He will live in prose and poetry, rare and noble in thought and diction. He comforted as he preached, for he had been a friendly pastor to old and young. He was a rare adviser—as trustee of the General Convention and of Tufts College he kept the sane and constructive path, firm, fearless and generous. As a friend he was loved—he had a fund of stories, a quaint humor, a listening ear, and a warmth of affection. By these he cemented to himself all within the friendly circle, and, though he speaks not, he abides in the hearts of all who loved him. "There is no death, what seems so is transition." John Coleman Adams is not dead, he has but renewed his glorious youth, and still he bids us have faith and be faithful to our noblest visions. Our affection for him will best be shown by a cheerful countenance, a kindly spoken word, a loyal devotion to the needs of mankind, and a willingness to work to the end of one's life.

Tufts College.

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Harry Adams Hersey

I MET John Coleman Adams for the first time at "Jersey '96," and from that day to the day of his death we were firm friends—he with the kind, fatherly interest of an older man for a younger; I with increasing appreciation of his worth, his ability and his always helpful friendship.

During my frequent visits to Hartford for a period of six years, and subsequently at less frequent intervals, I saw much of him, heard him preach, enjoyed social intercourse and private conversation with him, and was blessed by occasional interchange of letters and views.

In all these ways, and by virtue of many intimate and precious associations, I grew to know and to love him dearly. Let others speak of him as a great preacher, a gifted writer, a many-sided man, a real pastor. My testimony, out of a wounded heart, shall be that of a friend who has lost a friend, one of the best and truest a man ever had—a friend who was helpful with both criticism and praise; one who created and carried about with him a radiant fellowship. May God make us all worthy of his friendship, and grant us the rich consolations of blessed memories, which shall yield us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Muncie, Ind.

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Richard E. Sykes

TO me, as to all who intimately knew him, the departure of Dr. John Coleman Adams brings a personal sorrow and sense of loneliness. His loyal friendship and delightful fellowship were the richest treasures, and will ever be among the choicest and most inspiring memories. He was great in mind but even greater in heart. His thoughts were clear as crystal and as lofty as the sky. While appreciative of his rare literary ability and attainments, his sparkling humor, his never-failing courtesy and kindness, yet the one thing in his character that to me stood out like a peak above the range was the simplicity and grandeur of his religious faith. Amid the storms of life he was calm and serene because he felt the presence of God as revealed in the life of the Nazarene. One winter day at his request I stood by his side as the lifeless form of his only son was lowered into the grave. In that hour of disappointment and tragedy he seemed to see the distant shore and have a vision of the undying life. He taught the way and walked therein himself. Wherever he was the sun shone brighter. The remembrance of his life will ever be like the influence of sweet music, the beauty and fragrance of flowers.

St. Lawrence University.

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C. L. Hutchinson

I DO not feel that I have the ability adequately to express my esteem and affection for John Coleman Adams without violating a friendship made sacred by many years of fellowship in Christian work. It would be impossible to find a man more loyal and true or one more devoted to our Church, which he loved and served so well during his ministry of nearly fifty years. His service to the denomination has been of inestimable value. His broad culture and human sympathy embraced every phase of Christian endeavor and made him conspicuous example of one who did the Master's work among all classes of men and in every walk of life. Wherever he went he was a welcome guest and in-

spiring companion. His life is a record of real achievement. No man in our denomination has a greater number of true friends and admirers. His life will continue to be a source of inspiration to all those who came in contact with him. A host of friends mourn his loss, and extend a loving sympathy to the members of his family.

Chicago, Ill.

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Herbert F. Gunnison

DR. ADAMS' ten years' pastorate in Brooklyn was a notable one. He was in the prime of life, had come from Chicago where he had made a great reputation and his reception in All Souls was most cordial. His delightful personality endeared him to the entire congregation, and he soon made friends in and out of the denomination. It was not long before he was regarded in the city as one of the greatest preachers in that community long noted for its brilliant ministers.

The great Brooklyn Institute often called upon him to deliver addresses. He was well known by the leading clergyman of the city, who appreciated his great ability and scholarly achievements. The recollections of these years of service in Greater New York are highly treasured by all the Universalists who knew him and were helped and inspired by him.

I know of no minister who was more appreciated at our denominational conventions. He was so familiar with the history of the Church, was so catholic in spirit, so sympathetic to young ministers and so charming in what he said and did, that a convention did not seem to be complete unless he was present and was one of the speakers.

I recall with much interest his address at the Gloucester Convention. What impressed me most was the spirit of toleration which he expressed to those young men in the denomination who because of somewhat advanced ideas are often criticised for what are supposed to be rather radical views.

Because of his splendid inheritance, his thorough acquaintance with everything that pertained to Universalism, his fine education, his literary ability, his splendid character, his devotion to his calling and his successful pastorates, Dr. Adams certainly will rank high among the great men of our faith.

Brooklyn, N. Y.

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Charles G. Lincoln

THE name of John Coleman Adams will long be remembered and cherished by the members of his parish and the citizens of Hartford, by whom he was most highly respected and loved.

He was pastor, friend and counselor to all his people. As minister, author and citizen, he walked bravely the road of life, shedding love, happiness, good-will and sunshine everywhere, unconsciously wielding a wonderful influence for righteousness and truth.

His relations with all the ministers of our city were ideal, and he was affectionately called by them "The Beloved St. John of Hartford."

At the recent centennial celebration of our church, four clergymen from as many different denominations paid affectionate tributes of love and esteem, and testified to their appreciation of his great influence for good in the community.

The deep sorrow of our people at the loss of their pastor can not be expressed in words. Our whole city mourns his loss. We shall miss his genial and loving presence and the warm clasp of his hand, but the beneficent influence of his career will live long as a constant incentive for all to strive for the ideals for which he so bravely labored during his lifetime.

Hartford, Conn.

A Militant Conservative

The Rev. George E. Huntley, D. D.

A MAN who, after patient and prayerful thought, arrives at a deep conviction, though it be that two and two make five, is worthy of a respectful hearing. A man who despises evasions and private interpretations and ambiguous phraseologies and who is willing to fight in the open for what he believes to be truth deserves the admiration of both friend and foe. A man who keeps his mind open is no more a bigot if he decides for conservatism than if he decides for radicalism. If I believed what Dr. J. C. Massee believes, I would fight as he fights—at least I hope that I would have the grace and courage to oppose those who were, as I thought, by perversion of truth, sending countless souls to everlasting agony.

Here is a man with whom Universalists must reckon and with whom, therefore, they ought to be acquainted. The pastor of Tremont Temple, "the largest church in New England," he is the self-selected and generally acknowledged leader of the Fundamentalist movement both in its Baptist and its interdenominational aspects. Whatever his limitations may be, he certainly has and certainly is to have large influence in the religious world, and this man, who says that he has his "sword in hand," proclaims himself, with no equivocation, the determined enemy of the faith that we hold and the relentless apostle of what we have thought to be the discarded theology of the Dark Ages. We have no right to ignore this leader of millions.

The liberal, listening to Dr. Massee on an ordinary Sunday, would not suppose him to be a formidable antagonist. He is large, but hardly impressive. He must be more than six feet tall and must weigh much over two hundred pounds, so that his assistants and deacons on the platform seem like pigmies; yet he appears a giant without a giant's strength. His large, smooth face is less than rugged; his smile is good-natured rather than strong; his voice is pitched too high to be magnetic.

Perhaps his sermon on "Prayer" may be taken as typical of his usual utterances. I listened to it with the expectation of receiving from it, as I often do from conservative declarations, intellectual quickening and

spiritual uplift, but I was sorely disappointed. Taking as his text the story of the importunate widow, he began with some regrettable attempts at humor at the expense of widows, women in general and Mrs. Massee in particular. His treatment of the subject of prayer was superficial in the extreme, giving no hint of philosophy, but showing an acceptance, not child-like but childish, of the most mechanical theory. Two principal theses were set up, first that prayer is the one thing needful for the solution of present-day problems in home, church and state, and second that prayer is answered, *is answered*, IS ANSWERED. It must be that in Dr. Massee's mind the reason that any accident ever happens to a person is that he and his friends have not prayed sufficiently for his protection, and the reason that any soul ever is lost is that an insufficient number of petitions have been sent up for its salvation. The question whether the Heavenly Father might have any interest in the welfare of a man without human intercession was not suggested. "God will set aside the very laws of the universe in response to my prayer if I am only insistent enough," declared this preacher, "and I have proven it thousands of times." The longest illustration was the story of a boy who wanted to go visiting to a distant city but who could not get his father's consent. The lad took the matter to the Lord in prayer. For many days the father was unyielding; but the son kept on praying. Up to fifteen minutes of train time there had been no encouragement—but the boy had on his best suit and had his little satchel ready to start. At the last possible moment the telephone bell rang, the paternal consent was given, the boy ran to the station and clambered on to the platform just as the last "All aboard" was shouted. Many in the audience must have wondered that day if this preacher really could be the leader in Tremont Temple, in the convention of Fundamentalists, or anywhere else.

On the Sunday following his return from the Indianapolis convention, Dr. Massee preached on "The Fighting Christian," giving some account of that belligerent gathering and of his own participation in it. Modestly or otherwise he adopted the text of St. Paul, "I have fought the good fight, I have kept the faith." He did not say that he had finished his course or that he was quite ready to accept the crown of life. It was easier to explain at this time the fact of the preacher's party leadership. He revealed himself as a man who absolutely *knows* that his position is right, who entertains no slightest suggestion that his own interpretation of an inerrant book can be mistaken in one jot or tittle; and he showed himself as one willing to accept any hardship or make any necessary sacrifice in the service of what he believes to be truth. Such a man, however ridiculous may be his doctrine, is bound to have a following.

Dr. Massee began by registering his opinion that the Christian, while a lover of peace, ought ever to be ready to fight for the Gospel, quoted the militant passages from Jesus and cited the struggles of Paul, particularly those with Barnabas and Peter. Taking up the Indianapolis convention, he said that he was willing to admit that he had been "thoroughly licked in a parliamentary battle," but that he wanted it understood that he was coming right back to fight again. He set forth the three issues between the two factions in the Baptist Church, giving most of his time to the first, that in regard to doctrine. While admitting that his denomination has stood firmly for religious liberty, he emphasized that true liberty exists in accordance with law, and insisted that there are historic and traditional standards of doctrine which no Baptist can question and have a right within the Church. The essential doctrines he stated as the deity of Jesus, his supernatural birth, his sinless life, his atoning death, his bodily resurrection and his ultimate return to earthly life. "These," said Dr. Massee, "I find to be clearly taught in the Holy Scriptures and I know that those not accepting the Gospel salvation are hopelessly lost."

Over against his system of doctrine he set the radical teaching now current in a large part of the Baptist Church, reading a long extract from a recent utterance by a teacher in a Baptist institution of learning, said to be one of the most prominent men in the denomination. The passages quite took the breath away from the congregation at Tremont Temple, and some of them were altogether too radical even for me—for there is an element in the Baptist Church which in its crude, unnecessary iconoclasm shocks the reverent Unitarian and Universalist. The difference between the two extremes now confronting each other in our sister Church is illustrated by two quotations: "Give up all the miracles," says this "leading teacher," "and you have lost nothing." "Give up any miracle," says Dr. Massee, "and you have lost everything." "Academic freedom to deny the essentials of Christianity," declared the preacher, "is a *cursed* freedom."

Reference was then made to the different denominational programs proposed by the two elements in the Church, the educational and social on the one hand and the evangelistic on the other. Dr. Massee said that when at Denver, a few years ago, it was declared that the main duty of the Church is "to give the world a Christian civilization," he rose on "his two hind legs" and prepared to fight. "A program of social betterment, if that is all," he declared, "will take the world straight to hell."

His third point was in regard to the method of carrying out a denominational program when it had been agreed upon. He admitted that a policy of coercion is well-nigh inevitable, yet objected to the present custom of practically blacklisting non-cooperating clergymen.

The story of the conflict at Indianapolis was told with dramatic intensity, Dr. Massee attributing the failure of the Fundamentalists to carry the convention for the New Hampshire Confession of Faith to a lack of organization. "But now," he said, "we are organizing all over the land. We have lost a preliminary skirmish, but we have not lost the war. We will show them that, in the words of John Paul Jones, we have not yet begun to fight."

How was this sermon received by a congregation of Boston Baptists? It is quite evident that pastor and people are of one mind and one heart. There were groans and growls when the shocking utterances were read from the heretical teacher, who, by the way, yet retains his position. There were cries of

"Amen," and "Yes, yes," when it was declared that such academic freedom was a cursed freedom.

And when the minister asked whether his people would have him sit on the grand stand, comfortably watching, or get into the game, answers came from all parts of the Temple, "Get into the game!"

Dr. Massee and a good many like him will get into the game. The Baptist Church, at this time, when world problems cry for solution and world miseries for relief, seems likely to devote much of its energy to internal strife. And with what result? A ship with many hands at the rudder is likely to strike the rocks. Can Dr. Massee and Dr. Woelfkin sail for long on the same vessel? An interested observer, with kindly feeling for all, I think not.

English Correspondence

IF Dr. Johnson had never described patriotism as "the last refuge of a scoundrel," the career of Horatio Bottomley would assuredly have inspired some present-day philosopher to that cynical reflection. For it was by his adroit manipulation of the nationalist spirit of his fellow-countrymen that this consummate rogue obtained the opportunity for the "long series of heartless frauds," to quote the words of Judge Salter, for which he has just been sentenced to seven years penal servitude. More than anything else, the readiness of the multitude, when blinded by the war-fever, to place unquestioning confidence in ultra-patriotic protestations gave Bottomley his chance of making them his victims.

It was in the middle eighties that Horatio Bottomley began to make a stir in the London business world by the boldness and success of his financial enterprises, and that he attracted the notice of the general public by the skill with which, when his sharp practise brought him into court, he countered the pleadings of some of the most expert lawyers at the Bar. When inquiry was made into his previous history, it was found that he had come out of an orphanage at the age of fourteen, and had then been employed as a clerk and stenographer until he embarked on ventures of his own. To his other speculations he added, in 1906, a newspaper enterprise by the founding of his weekly, *John Bull*. The title of this journal was aptly chosen. It helped him to give his readers the impression of his own personality as bluff, honest, plain-speaking, independent, and impatient of pedantries and technicalities. He realized that in these days the anti-cant and anti-humbug pose was a profitable line, and he exploited it to the full. He got himself accepted as a sort of tribune of the people, who sympathetically championed the cause of the "under dog," and never hesitated to expose any abuse of power by officials or other persons in authority. He never stinted his outlay of advertising. The colossal posters of *John Bull* on the bill-boards set a new pace in journalistic "publicity," and helped to make his paper the talk of the town.

The war set Bottomley on the pinnacle of his influence as a demagogue. The popular sentimentalism which for the time overpowered all thought and reason, was just the material he wanted to call out his genius for swaying the emotions of the masses. When clap-trap passed for the highest statesmanship, Bottomley could easily out-distance any competitor for national leadership. He played up to the basest malignities of the herd instinct, and stimulated unscrupulously the passions of the mob. He was ferocious against conscientious objectors. He poured coarse contempt upon Ramsay Macdonald and every one else who was attempting to restore sanity and justice to the public mind. He applauded every aggression upon the freedom of the minority. He reviled America, and President Wilson in particular, first for keeping out of the war and then for seeking a peace that was not a ruthless revenge upon the defeated foe. On this side of the Atlantic there is no man living who has done so much to cause bad blood between England and the United States as Horatio Bottomley.

There was a time when, if the Prime Minister had been elected by a popular vote, Bottomley would have headed the poll. Not only was he exerting an enormous influence through his paper, but when he appeared on the platform he could pack the largest halls in any city in the country. On the annulment of the bankruptcy which a few years before had led to the resignation of his seat, he returned to Parliament, and, what was much more notable, he was able to secure the election of his own nominee in almost any constituency where he chose to run a candidate. Men of high personal distinction tumbled over one another to obtain his favor. When a vacancy occurred in the Wrekin division of Shropshire, Bottomley sent down to the electors his own assistant editor, who was straightway successful at the poll, and on that gentleman's death he supplied the constituency with another *John Bull* M. P. in the person of General Townshend, the hero of Kut. In fact, though he had no special local connection with the place, the Wrekin had become a "pocket borough" of Bottomley's just as so many constituencies were the "pocket boroughs" of the big landlords in the pre-reform era. The same thing might have happened almost anywhere else just then.

It helped Horatio Bottomley not a little that he was able to pose before his readers as a sort of "power behind the throne" whose counsel was sought at critical moments by the highest personages in the state. He would refer casually in his paper, week by week, to the effect of his interviews with Cabinet Ministers in changing Government policies. Here is a typical instance: "Let me give away a little secret. I know my good friend, Lord Derby, who is representing us with so much success in Paris, will not mind my lifting the veil. When he was at the War Office I used to have a standing appointment for a weekly interview," and so on. One may suspect some exaggeration in Bottomley's own stories of his intimacy with the most highly-placed persons in the land, but at any rate there were no disavowals, and the natural result was to increase his authority with his dupes. Evidently he had a "pull" in some very exalted circles. As recently as last October Mr.

Lowther (now Lord Ullswater), on retiring from the Speakership of the House of Commons, selected Bottomley's Sunday paper—a widely circulated extension of his journalistic activities—as the medium for giving to the world some reminiscences of his experiences in the Chair. This sort of thing makes an impression on the public mind, and no doubt the unquestioned respectability of such patrons of Bottomley did much to promote confidence in the financial schemes that have now come to such a sordid end. Presumably it was thought expedient in the national interest to back Horatio Bottomley during the war when he was doing so much to stimulate the fighting spirit, but whether in the long run Bottomley should be more correctly described as the tool of these people or they as his it would not be easy to say. One may believe, however, that if, when he comes out of jail, Bottomley declares his intention of writing his memoirs a good many prominent men in British public life will not welcome the announcement.

The patriotic ardor of *John Bull*, supported as it seemed to be by so keen and unselfish a zeal for the redress of grievances, won for Bottomley a devoted following in the trenches. At one period of the war one could scarcely encounter a soldier home on leave without finding him an enthusiastic believer in Bottomley as the one man who, if he were given supreme control, would be able to win the war. Writing in the *Nineteenth Century* not long ago, a distinguished lawyer and M. P. related a significant experience of his own. He had been showing a party of men in khaki over the House of Commons. He had lingered over the table on which was signed the death-warrant of Charles I; he had pointed out the statues of Chatham and Pitt, and Millais' portraits of Beaconsfield and Gladstone; and he had indicated the positions in the Chamber that had been occupied by the successive Prime Ministers who had helped to mould the destinies of the British Empire, adding such historical illustrations as he imagined would befit a former scholar of an Oxford college. "All very interesting, sir," commented a patient soldier after this recital, "but what we really want to know is where Mr. Bottomley sits." The ordinary Tommy is a simple-minded soul, and he trusted so implicitly in the honesty and wisdom of Horatio Bottomley that one fears a large proportion of ex-soldiers will be found among the investors in the Victory Bond Club.

In the heyday of his prosperity his income from journalism alone—to say nothing of the big fees paid him by the Government for his patriotic addresses—must have made Bottomley a wealthy man. But the gambling instinct was in his blood, and the temptation offered him by his discovery of the credulity of the British public proved irresistible. By combining the idea of investment in Government securities with that of a chance in a lottery he induced the gullible crowd to entrust to him sums amounting to over 500,000 pounds on his personal security alone. People who could little afford a loss swallowed the bait with a pathetic confidence, unimpaired by the shady incidents in his previous career. In 1911 a Judge of the Court of Appeal had described a transaction of Bottomley's as "a case of false and fraudulent representations of a very grave kind, followed by an abuse of the confidence obtained on an extraordinary scale." But what was a judicial censure when weighed in the scale against the national services rendered by this super-patriot and friend of Cabinet Ministers? Who would dare breathe a word against the honor of this sturdy champion of the people, this resolute assailant of the traitorous Englishmen who were seeking a peace that fell short of the utter humiliation and destruction of the foreign enemy?

Not many would, but some did. About eighteen months ago, *Truth*, faithful to its Labouchere traditions, started a campaign of exposure. Writs for libel poured in upon the proprietors, editor, and printers of that paper. Bottomley had established such a reputation as a "lay lawyer" that many of his critics would have succumbed at once to threats of this kind. *Truth*, however, courageously persisted in showing up the Bond Clubs, and Bottomley knew better than to bring it into court. It was only through a series of accidents, connected with the publication of a pamphlet by a former confederate, that the affairs of these clubs became capable of a judicial investigation. At last came the prosecution of Bottomley at the Old Bailey on the charge of converting to his own use money entrusted to him by members of the public for investment. The story then unfolded brought to light some amazing facts. One of Bottomley's great shibboleths had been the necessity of a business Government run on up-to-date business methods, but it came out that in the management of his investment clubs no trustees had been appointed, no auditors had been engaged, no regular accounts had been kept, not even had counterfoils been preserved of certificates as they were issued. At the outset it was suggested by Bottomley that the affair was an extremely complicated one which would protract the trial for several weeks. Actually the hearing occupied only a few days, The judge refused to see anything extraordinary in the case. To him it was a quite simple matter of fraud, the only difference being that it was on such a large scale. Bottomley tried upon the jury, but in vain, the arts that he had found so successful in working upon the minds of his followers. Neither bluster nor melodramatic appeals availed him anything now. The twelve men in the box were unmoved even by the story of how he had held the hands of the soldiers in the base hospitals as they passed into eternity. And the judge, in passing sentence, approved the conviction as a just one. "The crime," he said in addressing the offender, "is aggravated by your high position, by the number and poverty of your victims, by the trust which they reposed in you. It is aggravated by the magnitude of your frauds and by the callous effrontery with which your frauds were committed. I can see no mitigation whatever."

It remains to be mentioned that one of the dominant notes of Horatio Bottomley's articles and speeches was indignation against insincerity. "Now step I forth to whip hypocrisy" might have been the motto of his paper, and the hypocrisy which he most earnestly denounced was the hypocrisy of religious people. He was a determined anti-puritan, and fought strenuously against attempted restrictions on gambling, horse-racing, and drinking. When the representatives of the churches engaged in crusades against

these evils, he directed against them the weapons of his most venomous abuse and made it his deliberate policy to show that they were themselves no better than they should be. He was never more delighted than when he could pillory one of them in *John Bull* as guilty of some mean or dishonorable act. He taught his multitude of readers to suspect every one who made a religious profession as likely to be using it as a cloak for some procedure that would not bear the light. It is to be hoped that they have now learned their lesson.

The Papers of John Pererin

XLI Is the Son of Man at the Door?

EVERY idea that receives the endorsement of a considerable following must have an element of truth in it. You may not agree with the idea in the form in which it presents itself, but it is a poor and futile thing to stand and condemn it. The very fact that a number of people believe it entitles it to respect from you; and it should excite your curiosity. What is it that these people see in it? If, for instance, the people who are forever chasing radicals and "reds" would take a breathing space to ask themselves what these radicals want and why they are wanting it, they would make some discoveries that would force them to sit down and think—hard. In the same way, it does not help when we who have been brought up in a liberal school dismiss with a gesture of contempt the "fundamentalists" and premillenarians and people of that stripe. The fundamentalists are not fundamentalizing for fun. They are genuinely concerned about some foundations; and they think that some of us are undermining those foundations. I think that we should do something about it other than be derisive or impatient. For it is a good thing to be anxious about foundations. A week or so ago, I tried to show that there was one element of great value in the premillenarian faith—personally, I do not think that the premillenarians themselves recognize it, but it is there nevertheless. It is a sense that God is free, that He is not tied down to the normal course of history, that we need not therefore in our hope for the world suppose that we can not redeem it more rapidly than the slow processes of history allow. If we have faith and courage we can hustle history along; we can increase its pace, and reach the City of God much sooner than we suppose. And this is surely a matter of some importance.

But there is more than this in the premillenarian idea. Of course, the purely *millenarian* content arises from that rather ignorant literalism which treats a figure of speech as a historical datum. I am reminded of the saying that the tragedy of the book of Jonah is that it is chiefly known by reason of its connection with a whale, and we may adapt the saying and add that the tragedy of the Book of the Revelation is that it is chiefly known by reason of its connection with the numbers 1000 and 666. This fashion of interpretation is too trivial to be discussed. All the same, if we will dig beneath the superficial and accidental elements of the millennial hope, there is food for fruitful thought.

Now, when Jesus speaks of the "return" or the *Parousia*, as the scholars call it, you will observe that he says that it is the Son of Man who is coming. He never, so far as I know, speaks of a second coming in the first person. The history of this title "Son of Man" is full of interest. At that time, it was in common use, and the Son of Man was expected to come on the clouds any day, and sweep the Romans into the sea and establish the House of Israel in a proud independence. This idea had been derived chiefly from an old Jewish scripture called the Book of Enoch, in which the coming of the Son of Man in power is depicted in great detail. This was not the only book of the kind that was in circulation—there was a considerable literature of the "apocalyptic kind" about. But Enoch was the greatest of them, and it was he more than any other that had popularized the idea of the coming "Son of Man." Now in adopting this name for himself Jesus did a very daring thing. He was rendering himself liable to grave misunderstanding. But it had to be done in order to redeem the notion of redemption from the temporal and political setting into which it had been cast. In doing this, however, Jesus was restoring to the name "Son of Man" its first content. It had been used first by Daniel in the vision of the four beasts. You will recall how under the image of the beasts were symbolized the four great imperialisms of the ancient world—the Assyrian, the Persian, the Greek and the Roman. And those are shown as passing away before a new imperialism, that of a "Son of Man." The Son of Man was doubtless in first intention the Jewish people, but even the Jewish people themselves are regarded as symbolical of humanity. The significance of Daniel's vision is the disappearance of the reign of power before the reign of love, the victory of humanism over imperialism.

And this emphasis which had been lost from the Book of Enoch is restored by Jesus. His use of the name "Son of Man" is unmistakable. He intends by it to describe himself as the typical and representative man, the embodiment of humanity as a whole. And when he speaks of the return of the Son of Man in power, he is to be taken as speaking symbolically of any great human happening in which the spirit of man has made a great stride forward toward its inheritance of perfect light and perfect freedom. His use of the apocalyptic idiom is quite in keeping with his general method. The people with whom he spoke were incapable of forming general notions; and they had to learn them under the form of pictures. That was why Jesus spoke to them in parables, and the apocalyptic idiom is simply an expansion of the parable. Under this picture of a dramatic and spectacular *parousia*, Jesus was endeavoring to communicate to his hearers a truth about a general historical process. Indeed, it is fair to infer from his teaching that he anticipated more than one *parousia*. For he speaks of "the days of the Son of Man." And there have been many of them, and there are many yet to be—great signal days when the race strides forth out of

the bondage of tradition or out of the darkness of ignorance into a larger light and a more spacious liberty. In every deed, in every word, in every thought (no less than in great historical events), which have helped a man to be more of a man, there is a real coming of the Son of Man. And if our premillenarian friends have done no more than remind us of this stimulating and reassuring truth, surely they have made us greatly their debtors.

O Son of Man, we thank thee that thou art forever coming to this poor and tried world. We have seen thee in the stirring hours of history, and we have met thee in the quiet places of life. "Faith hath still its Galilee, and Love its Olivet." Make us eager to seek thee, quick to recognize thee, swift to welcome thee, O thou Coming One.

Out in the Big World

III More County Associations

John van Schaick, Jr.

BETWEEN Binghamton, Broome County, New York, and Fly Creek, Otsego County, New York, I spent a day in Washington, D. C., one night from Binghamton by two railroads, and one night from Fly Creek by three railroads, amazingly close to both places, and yet regarded as far away by many people who could reach it in a day or a night. Distance, after all, is much a thing of mind. Whatever breaks it down and whatever demonstrates the ease with which it can be broken down, is good for Universalism. And probably the least breathless people in the world are those engaged at the task. Hurry too is mental, and bodies moving at sixty miles an hour may achieve the most perfect mental calm. All this *apropos* the Flying Squadron, still talking its way east.

As a four-year-old at Friendship, a grandson of Mortimer W. Potter, said to Miss Ulrich, "I would have been tired if you had talked longer; I can stand it better when I get older."

They have stood it nobly from all of us. We have been called everything from "angels" and the "Flying Squadron" to "the Flying Dutchmen"— the last name coming after the Rev. Roger van Etz, as it is written historically, joined us at Fly Creek.

We are going to learn something about country churches before we get through—how to save them, how to use them, how to pay the debt we owe them for enriching our city churches with their best blood, how to conserve their noble memories and traditions.

During the past week, we have visited the Central Association of Universalists at Hubbardsville, Madison County, the Chenango Association at Binghamton, the Otsego Association at Fly Creek, the Mohawk Association at Fort Plain, and the Eastern Association at Troy, where we broke up.

I have seen Nichols and his promising work at Utica, Petty with his loyal people and progressive plans at Binghamton, Kramer with another bishopric at Cooperstown, Moulton and the greatest meeting of the trip at Fort Plain, due to his organizing skill, and Boorn at Troy, fighting a hard fight well.

It has given us a chance to rejoice in the infinite variety of human nature. Impression after impression of variety in God's garden has been made upon us. Even in our ministry, there are no two cast in one mould. And yet a religion of faith and hope and cheer gives a point of contact and binds all together in a beautiful fellowship. I like Universalists. And I am proud of the ministers. And best of all I like the easy way in which city and country people meet and like one another at these associations. What superficial things so called differences are any way! Free men and bigots, selfish men and unselfish, are different from one another, but not city and country Universalists when you get down to their hearts.

Walker is a calm, cool organizer of real ability, with a warm human personality which gives him a hold all over the state. The success of this trip is due to him. And he gets through, no matter what is in the way. Coming into Syracuse, a freight wreck blocked him for hours; coming into Auburn, two trucks stalled on the trolley track held him for other hours; coming into Utica, the driving rod dropped off the Empire State Express and made another long delay, but he has not missed an Association except where he was held back by a funeral. And evidently when held along the road he did something beside pick daisies, for he came up with a better speech every time. The training of ministers, the keeping them after they are trained, the making it possible for men to stay for a lifetime in little places where they are happy and useful—these things Walker drives home continually. And continually people are giving him money for the Canton Divinity School and for the New York State Ministerial Pension Fund. He has had four gifts from four people living in four different places in the last four days, running up to $7,500. He has the Pension Fund and the endowment for the new chair at Canton so well started that I am certain he will succeed in both undertakings.

Hubbardsville is in the hill country forty miles south of Utica. The deep valleys, the dairy farms, the wooded hills all around, are as lovely as Schoharie County some fifty miles to the east. The little church at Hubbardsville was the only one in the village. Nichols comes down in his car from Utica and holds services here Sunday afternoons. Here and at Binghamton I met Mr. Fenner, who gave $5000 to the theological school at Canton and who has attended Associations regularly since '56. Like Ridgeway and like Friendship this little church at Hubbardsville was well filled and the services made a deep impression on us—especially the communion where Mr. Lamphear of Bridgewater led us to the throne of grace.

We climbed at sunset up one of the high hills to a large farmhouse to call on a rugged old Universalist woman now past ninety, who must have been a power in her day, and who sat in the room adjoining the room

where she was born. She sent to get one of her treasures, a Christmas poem by John Coleman Adams, and I read it aloud to her as long as I had utterance. It was the night after he died in Hartford. Although we did not know it at the time, we were conscious of the loss, but also doubly conscious of the power and beauty of the faith which his words had carried into this valley as into so many others.

A Lackawanna train took us into Binghamton at 12.20 a. m. Laden with baggage, I was glad to hear a cheery voice say, "Put it on this truck. I am going up." And the man refused a fee. There was no taxi at that late hour and I had a lady preacher on my hands. Two men took us down to the Universalist Hotel (the New Georgianna), carried in the baggage and likewise refused our fees. The watchmaker repaired a watch for us next day and said "No charge." I therefore christened Binghamton "The City of Good Will." Here Petty is carrying a heavy load and all of us are pulling for him to win out.

I'll never forget Fly Creek. On an elevation in another lovely valley stands a fascinating old Universalist church some 102 or 103 years old, built by a society organized in 1803. All up and down this valley and in parallel valleys Universalists settled just after 1800. Many came from Connecticut and were converts of John Murray himself. They brought their faith out with them and sent back to New England for a preacher. Whether the first one who came or not, Nathaniel Stacy soon came, settled at Clinton, N. Y., and became the great horse-back itinerant of Central New York. These people reverence the memory of Murray and Stacy. As I think of Fly Creek, I think of a dignified old church with memories of the pioneers, of all day sessions, but much visiting between sessions in God's out of doors, of the sound of rippling waters, of the welcome of noble hearts, of the mingling again of town and country, of the way the ladies served luncheon and dinner in the Grange Hall next the church, of Kramer and his sunny dominating personality arranging everything, and of Leonard of Morris who led us in a simple prayer so that a new light fell on the creek and hills and storm and sunshine and all of the human beings there.

Down the home stretch we came to Fort Plain, Etz now with us, having joined up at Fly Creek. Etz is very effective, and like Walker and Miss Ulrich trotted square, doing a real heat every time. How we fellows who sometimes break on the back stretch envy such a gift.

The sessions of the Mohawk Association led up to a banquet at night organized by Moulton at Fort Plain, who also has a great gift as an organizer. He had together over 200 of the best people of the "Valley," and that is saying considerable.

With Roof, the new president of the Association, Cary, District Superintendent, and former Mayor Abram Zoller of Little Falls as toastmaster, with flowers, and music, and a "valley spread" and interested people—the Flying Dutchmen had the chance of the trip and took it. Miss Ulrich, called on without notice, showed that she was not to be caught napping. And here and at Troy Etz came along like a mighty reinforcement.

I never saw a saner, better balanced, more effective toastmaster than Zoller, and it was great to be again on the Mohawk just to feel the power of these people.

Now to-night at Troy we say the last words.

Boorn with two great motors met us at Albany, as our train was very late; two beautiful homes at Troy, side by side, received us—both the property of Miss Warner, one of the pillars here. Lyman Ward, up from Camp Hill, was down from Smith's Basin and spoke.

My beloved comrades have done their part. I am to try once more as soon as I drop this pen.

Greetings were received from the Murray Lectureship Team touring Vermont and New Hampshire by wire as follows: "Greetings to New York Team, Walker, van Schaick, Ulrich and Etz, from Vermont team. John Murray's soul is marching on. We are grateful for your good work. Signed Fortier-Billings-Tenney-Hall." At the last supper together at the home of Miss Caroline Warner of Troy, who was made an Honorary Member of the Team, the New York Team adopted and sent the following reply: "New York Team finishes strong. Disbands with regret. Convinced that idea back of campaign a great one. Send affectionate greetings to Green Mountain and Granite State Team. Will move as a body and take over your job if party gets wrecked. Keep in middle of road. God bless you. Signed Ulrich-van Schaick-Walker-Etz."

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

COAL TO NEWCASTLE

Walter H. Macpherson

LIKE "bringing coal to Newcastle" is it to address to the readers of the *Universalist Leader* any sort of argument for building a great and beautiful Memorial Church in Washington.

Subscribers to the *Leader* are perhaps without exception committed whole-heartedly to the policy of our denomination. They need no argument to impress them with the wisdom of supporting our national leaders in any policy that has been wrought out in the wisdom of their councils.

One word alone may be suggested to readers of the *Leader:* that they become missionaries for the extension of the *Leader* into every home in every parish of our denomination.

Any Universalist who has enough denominational loyalty to subscribe to the *Leader* has interest enough to read it when it makes its weekly call, and the imagination that visualizes the need of the *Leader* as an agency of information and inspiration needs no encouragement from me to quicken the flight of its wings.

But I would urge upon every reader of the *Leader* to communicate to non-readers his vision of the

importance of a Cathedral of our Faith in the heart of the Nation's Capital. Such a Cathedral will be our National Spiritual Home to which we will invite the visiting children of our Common Father from all parts of the country and of the world.

It is manifestly unfair to expect the small group of our brothers and sisters of our faith in Washington to carry the burden of a ministry that belongs as much to us as to them. No other denomination has left such a burden upon the shoulders of the faithful few of their faith who represent them in Washington.

It would be just as reasonable for our nation to expect the citizens of the District of Columbia to foot the bills for the erection and maintenance of the government buildings that make our Capital the most beautiful in the world.

In such an environment as Washington, religion is dwarfed to insignificance if its adherents build on any petty, parsimonious scale. The temples that the other Christian denominations have already built in Washington are drawn to the scale and measured in the terms of beauty of the National Capitol.

For Universalists to do less is to confess to the world that we set no store by the great opportunity that the National Capital presents. The site of our present church and its architecture are just such a confession. Let us abjure it.

Our National leaders have visioned and planned for us a Cathedral of our Faith to be built on a site commanding attention and respect.

There is but one thing for us as Universalists to do: Support that plan with every bit of enthusiasm, courage and sacrifice of which we are capable.

* * *

A PROJECT OF PRACTICAL IDEALISM

E. Dean Ellenwood

ONE of the most thoroughly practical projects ever offered to our Church is the building of the Perin-Cate House in Japan. It constitutes at once an appeal to practical idealism which should prove irresistible, and an opportunity for a beautiful and enduring expression of gratitude to two of our pioneer missionaries which should stir our loyalty to prompt response.

One of the indications of our growing self-consciousness as a Church is our increasing interest in fitting memorials for loyal leaders of our cause, and for significant and epochal events in our denominational history. The practical purpose of memorials, however, is not merely that monumental men and movements may escape oblivion, but also that their virtues and their victories may be made immortal in their service to posterity.

No testimonial that might be suggested by our gratitude to the great and good souls whose lives it will honor, could be more in the spirit of their service, or more directly in answer to their prayers, than the proposed Perin-Cate House for young men in Tokyo. Universalism becoming universal was the "vision splendid" in which for us they wrought with sleepless vigilance and tireless vigor. The memorial which we propose for them is not merely a beautiful and appropriate tribute to their devotion, but it has become in very truth a necessity if we are to "carry on" consistently and effectively in the work which they so well began. Their consecrated successors, serving our mission in Japan to-day, with a vision of opportunity in the Orient which widens as their service lengthens, are appealing to us to multiply their ministry by the addition of the equipment which the Perin-Cate House will provide. No stronger argument in its favor should be needed. That the devotion and the high heroic faith of Dr. Perin and Dr. Cate may be made memorable among us, and that those to whom in succession they have passed the torch may be able to increase the power of its illumination, we must build without disappointing delay this House of Health and Happiness in Tokyo. In no sense can it be considered in the light of an uncertain experiment. Our cautious denominational investors may find a dependable precedent in the splendid success of the Blackmer Home for Girls. Like this great monument of a wise and far-seeing investor, the House for Boys in Tokyo will also at once be self-supporting—a bulwark of brotherhood against the tides of barbarism which menace the stability of our civilization, a creator of character, a "factory of fellowship," whose activity will be unceasing, and whose product will be for the healing of the nations.

Considered merely as an intelligible and practical gesture of good-will toward young Japan, this enterprise should at once commend itself to all among us whose Universalism and whose Americanism are not conceived as wholly for home consumption. Considered as a beautiful and convincing expression of the very spirit and life of him in whose Name and by whose power our Church in Japan must go forward, the Perin-Cate House assumes a new significance. Its prompt erection will constitute our eager response to his test of discipleship. By this shall we signify our acceptance of his conditions of fellowship in the Church Universal—not correctness of creed but loyalty of love, a love which knows neither caste nor color, "border nor breed nor birth." Thus shall we enable him once more to "become flesh and dwell among men, full of grace and truth."

Institutions as well as individuals frequently suffer decline and death through failure to validate their visions and vindicate their ideals. Those who in the long ago "stoned the prophets" have among us to-day their descendants, who instinctively take counsel of their fears and their prejudices whenever some new heavenly vision commands obedience. As it was with our fathers, so is it with their children. Our gravest danger in these splendid and prophetic days is that we shall be destroyed not by our courage and our faith, but by our great ideas apprehended but not lived up to. Let us build the Perin-Cate House.

* * *

The other day I sat upon a rock
And watched a tiny bug.
I do not know his pedigree,
Nor how much longer than he is
Would be the name that scientists would give him.
But he has had a valiant ancestry,
Because I saw him try three times
Before he crossed successfully a twig
That lay beside my foot.

Elizabeth Marshall.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

HERE AND THERE IN NORTH CAROLINA

Children's Day was observed on the first Sunday in June at our Woodington church and at Deep Run. At Woodington the day was one of unusual interest. The Sunday school session was held in the morning, as usual, followed by the regular monthly preaching service. A bountiful picnic dinner was served at noon, after which the Children's Day exercises were held. The official (G. S. S. A.) program, adapted, was used. An address was given by the pastor and one by the Sunday school worker.

At the close of this service we went to Deep Run, a distance of seven miles, for our appointment at four o'clock. Here our Sunday school room in the home of the Misses Grady was filled, overflowing to porch and living room. This was the first Children's Day service ever held here and the children all did well. Here also the official program was followed as far as possible. Seven Bibles and two Testaments were given for perfect attendance covering a period of several months. At Christmas eight Bibles were given for a like record. The monthly preaching service followed this program, and the return trip to Kinston, twelve miles, was made in a downpour of rain so severe that an evening service in that city was impossible.

At the Christian Hill Church, forty-eight miles from Kinston, Children's Day was celebrated the last Sunday in May. This too was an all day session with picnic dinner.

At Kinston the day was observed on June 11; these schools also used the official program. The attendance of all the schools in the Kinston circuit is good. A friendly contest between the schools of Woodington and Deep Run for the largest attendance during the summer months is now being carried on, in which much interest is taken. A school picnic will be held at Woodington on July 8 at which there will be several speakers.

At Deep Run a Sunday school has recently been organized by another denomination in the neighborhood of our school, and though we have children whose parents are not Universalists thus far we have held all our members. "Nothing succeeds like success;" our school, organized a year and a half ago, was the first Sunday school ever held regularly in that immediate vicinity, so we are told.

In the busy life of the State Missionary the days are full and the work varied. Summer days are here with all the glory of blossom and bird song. The rainfall, which has been heavier than usual this season, comes in torrents, often unexpectedly, and the thermometer registers high, yet we go on our way rejoicing that life holds the opportunities for service seen on every side.

A few extracts taken at random from your worker's note book may be of interest to you who are keeping in touch with the North Carolina mission.

One afternoon recently we held a meeting of the Kinston Mission Circle, also a meeting of the Clara Barton Guild, plans being made for future work. The next day was passed at Woodington and Deep Run, making calls and plans for Children's Day. The following Sunday at Durham, where I did the pastoral work three months, Mothers' Day was observed. At this service an excellent paper on the life of Clara Barton was given by Mrs. S. R. Tyson, your worker's address being on "The Women Workers of our Faith."

The next week two days were passed at Red Hill Church, in the Clinton circuit. An address on Religious Education was given and several projects were demonstrated, such as sand table, posters, etc.

On the return trip, twenty-five miles from Clinton we were at our Christian Hill church for Children's Day rehearsal and for an evening service, going the next day to Durham, one hundred miles, for the Sunday services and work there during the next week.

Other days record work and some play with the young people, and the many other things that make up the day's work.

Now comes the mission study at Chambersburg, Pa., in preparation for the institute at Chattanooga in late July and early August, and the regular work "between whiles."

Yours in and for the faith,

Katherine B. Haskell Ball.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

BRING THE BANNERS

We want a lot of good banners at Worcester. Practically every school has one or more suitable for use. Bring them along, loyal attendants.

* *

OUR LEGAL NAME

A number of dear friends inform us that they have remembered our Association in their wills or intend to do so. That is most gratifying—may the examples be widely followed. We are incorporated under the laws of the State of New York and it is important that in any bequests the *exact name* should be used. It is "The General Sunday School Association of the Universalist Church."

* *

OUR LENGTHENING LIST

The honor list of constant attendants is growing. We now learn that Mr. Louis H. Carleton, a young man in the Winthrop Street Universalist Church of Augusta, Maine, has thirteen years with no absences from Sunday school to his credit. One who knows him testifies to his loyalty and worth. For four years he was head usher in the church and he is now a member of the chorus choir.

* *

THE SIXTEENTH ANYWAY

The Worcester Convention must open with a crowded church. A good many New England people, not able to attend through the entire gathering, will be on hand Sunday, July 16. There will be railroad parties and trolley parties and automobile parties. In order that there may be no disappointment, a great program is planned for that primal day. Rev. Francis W. Gibbs will preach at the morning service, speaking upon the present ideals, status and needs of religious education.

There will be a model opening service for the Sunday school, Mr. Carl A. Hempel presiding and Miss Elizabeth Randall reading a brief stereopticon lecture. A Sunday school lesson will be taught by Dr. Huntley.

In the afternoon there will be two institute periods, with Dr. McCollester and Mrs. Friend as teachers. The platform meeting in the evening will include addresses by Mrs. Stella Marek Cushing, Rev. Lucy Markley and Dr. John Smith Lowe.

Pilgrims for the day should arrive early and stay until the completion of the evening program.

* *

PRAISE AND THANKS

We know where twenty-four copies of "Praise and Thanks" can be purchased at a small price. The books are in good condition.

* *

REMEMBER THE RESERVATIONS

For the convenience of the committee and for your own comfort, make your reservations for your Worcester rooms at the earliest possible moment. Write to Mr. Raymond Divoll, Room 31, City Hall, Worcester, Mass. He is a friendly man.

* *

LOOK AT CLEVELAND

Ohio schools are advancing. For instance, take Cleveland. Last year's attendance record was seventy-five; this year's ninety-four. On some Sundays the hundred mark is passed. Under the leadership of Mr. Albert H. Homans this school has demonstrated what pluck and persistence will do.

Young People's Christian Union

THE DIRECTOR'S DATES

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

August 18. Plymouth, Mass.

Aug. 29-Sept. 4. Y. P. C. U. and S. S. Institute, Murray Grove, N. J.

* *

IN HOOSIERDOM

Two visits were made in Indiana on the way west from the Ohio Convention, one at Galveston, where Rev. W. O. Bodell has recently begun his pastorate, and where the first steps were taken looking toward the organization of both Senior and Junior Unions, and the other at Logansport, where a new Senior Union was formed on Thursday evening, June 22.

No state in the Union has made more progress in organized Young People's work during the past three years than has Indiana, for then there was not a single active Union in the state, while now there are six Seniors and two Juniors, with early prospects of one more of each.

Two forces have been operative to bring this about: first the attendance of a considerable number of Unioners at conventions, state and national, and second, the holding of state rallies of Y. P. C. U. and Sunday school workers at frequent intervals, and at a number of different churches throughout the state, giving opportunity for the young people in each of them to become acquainted with others of their own age, and to feel the spirit of fellowship which unites the organized youth of the Church in the Y. P. C. U. It has been an added incentive to more and better work in their home churches, which have greatly profited thereby.

* *

THE SUNFLOWER STATE

From Indiana my way lay still westward to Kansas, the land of sunflowers, wheat and Fred Line. The harvest of wheat truly is plenteous, and on every hand one may see the shining fields of grain with the harvesters at work.

Fred Line is one of the harvesters in a different sort of field, and the sort who is not afraid of working more than eight hours a day. Junction City is one of the churches that maintains a Sunday evening service for ten months in the year. It does not believe in the American's Creed, as the *Leader* reported it a few weeks ago. The fact of the matter is that I think the parish whose paper was quoted believes in no evening service for such a small part of the year that it is necessary to advertise the fact. Too many churches find no need of advertising to keep people away.

And in the meantime, between his morning and evening services he goes once a month to Briggs' Schoolhouse, sixteen miles in the country, for a service in the afternoon. And every little while between Sundays he travels a few hundred miles in his little flivver, visiting isolated Universa ists, and holding services in the homes of some of them or elsewhere in the towns visited.

Yesterday I followed his schedule, preaching the three sermons, speaking to the Sunday school in the morning and to the Y. P. C. U. in the early evening. Junction City is a good place to visit, and I am sure it is an equally good place in which to live and work. A visit here makes one feel sorry for Boston: it is so far away. The monument marking the exact geographical center of the United States is located only two or three miles from Junction City, and there are those who say that this is the Hub of the Universe.

This afternoon I head southward for the land of Brother Brooks, to attend the State Convention there the last of this week, and to do whatever he tells me to do at Elgin and elsewhere.

* *

THE WAY AND THE THRONE

Some months ago I visited one of our churches and spoke at its Sunday evening service. Before the sermon a solo was sung, "One Sweetly Solemn Thought," and the second stanza was rendered:

"Nearer my Father's house,
Where the many mansions be,
Nearer the Great White Way,
Nearer the crystal sea."

The singer was blissfully unconscious of her mistake, and, so far as one could judge by the faces, only one or two in the congregation had noticed it.

Somehow it seems to be the general impression that any one who has a pleasing voice and can strike the notes correctly is qualified to sing at a church service; the larger the church and the more highly paid its choir, the greater the degree of these qualities demanded, but that is all, although there are notable exceptions. To exercise common sense, even ordinary intelligence, first in selecting the songs to be sung, and then in singing the words that are written, rather than others just as good or an unintelligible la-de-da, might with fairness be required.

I have sometimes wondered if we ought not to ordain the members of our church choirs. Somehow they ought to be impressed, as many of them are, with the great opportunity which is theirs, often greater than that of the minister, to reach the hearts that are hungry and the souls that seek. The soloist in church is not there to give an artistic rendition of music, except incidentally, any more than the minister is in the pulpit to make a great show of his own oratory. The song that goes out from the heart and into the heart of another, like the sermon that is a messenger from soul to soul, is the one that counts. And the singer who sings in that way is ordained by the power of his own spirit, if not by outward rite. That is the only kind who ought to sing in church.

And perhaps this ordination, whether of inward spirit or outward form, would teach the singer that it is worth while to listen to the sermon and the rest of the service at least enough to be guided in choosing music whose words will not contradict, if not counteract, the message of the pulpit.

Stanley Manning.

Junction City, Kansas, June 26.

For the Quiet Hour

Now I Lay Me Down to Sleep

This little prayer of childhood is endeared by its associations to hundreds of thousands and is still very widely used. The first line could not be bettered, but the rest of the stanza is hardly in accord with the modern religious spirit, certainly not with the spirit of the Liberal Churches. The following modification which I have made for our boy may interest others:

Now I lay me down to sleep.
I thank Thee, Lord, that Thou dost keep
Kind watch beside me through the night
As well as in the pleasant light.

For an older child a broader, more altruistic thought might well be added:

Since Thou dost mark the sparrow's fall
And since Thy love is over all,
My heart from fear and care is free;
For all the world is safe with Thee.

Robert Morrill Adams.

Oh! for the gift of discernment; that we may have a more acute vision and appreciation of excellence in rough envelopes, in simple lives, in lonely places. To see the saintly is to believe in saintliness, to be stimulated by it. The daily vision of the great, the good, the beautiful, is a daily uplift and transfiguration. Let not some mean curtain or other hide from our eyes the masterpieces of the Spirit of God.

W. L. Watkinson.

One of these Philippian saints was a merchant-woman, another was governor of the jail, another a recent victim of demon-possession, still very likely the chattel of the slave owner. Yet to this whole company Saint Paul gives without reserve the glorious name. Then and there, in the thick of their Philippian life, they were all the saints of God.

H. G. C. Moule.

It is much to come out of the Lord's school of trial wiser and more experienced in the ways of God.

Samuel Rutherford.

Among Our Churches

New York City Letter

Divine Paternity.—Services will be resumed on Sunday, Sept. 17. Dr. and Mrs. Newton will spend the summer at Bellport, Long Island, Miss Ulrich anticipates pleasure and rest in the Adirondacks, and Miss Gray, the efficient church secretary, will renew acquaintance with New England. On June 11, Dr. Newton preached the Baccalaureate sermon at the University of Virginia, Dr. McCollester supplying the pulpit in New York. At Chazy, N. Y., on June 22, Dr. Newton delivered another Commencement address, and during the month Miss Ulrich toured the state in the interests of the Y. P. C. U. The Fresh Air Mission will send children for an outing this year to Milford, Conn. On Children's Day, June 4, at the Mission a picture of Dr. George G. Needham, its old and beloved superintendent, was presented by his brother, Mr. Charles A. Needham. At the same time two pictures of Miss Marion W. Holley, of splendid memory, were given by the various clubs and societies of the Mission. * * **Washington Heights.**—Mr. Harris will spend his vacation fathering a company of eighty boys at Camp Wamego. Mrs. Harris will act as camp mother. The dedication of the new church will take place next October. A second dedication—the house-warming—will be featured by the presence of a band of fifty instruments. "The March Triumphant," composed by Mrs. Black, an active worker of the church, who has won recognition for her musical compositions, and dedicated to Mr. Harris, will be played. Mr. Harris has accepted the presidency of a moving picture company which will make short length classics for the non-theatrical trade. It will be remembered that Mr. Harris helped to produce the famous Lincoln series. Because of his long experience and very cordial relations with film producers, Mr. Harris is qualified to act as our denominational expert. We nominate him for the position. * * **The Clergy Club.**—Religious unity is realized in this club, organized and largely directed by the genius and magnificent spirit of Dr. Walter Laidlaw, a broad-guage and wise Presbyterian dominie. The club is the active conscience of the New York churches, the directed religious consciousness of the different denominations. Dr. Newton is one of the governors, and Dr. Potterton is on the membership committee. * * **All Souls.**—The older members of this society remember with joy and gratitude the pastorate of John Coleman Adams. He was a sun-crowned man, whose word was wisdom and his presence a dynamic inspiration. Dr. John Smith Lowe preached on June 18, and christened several children. One of the number was Marjorie Fay Snow, whose grandfather, Mr. Albert E. Snow, well-known and beloved in this church, was the first baby christened by Dr. Leonard in the Chelsea, Mass., church. This interesting event occurred in 1857. Mr. and Mrs. Snow are splendid supporters of the Flatbush church. Our successful parish worker, Miss Freeman, will have charge of the Intermediate Department at the Sunday School Institute in Worcester. The Sunday school held its annual picnic June 17 at Sheepshead Bay. Although it rained those who went had a mighty fine time, is the report. Over fifty dollars in prizes were distributed to winners in the various contests. The Junior Y. P. C. U. rejoices in a membership of thirty. * * **Sunday School Institute.**—The newly elected officers held a Board meeting, June 19, when it was voted to co-operate with the Metropolitan Y. P. C. U. in aiding to build up old schools, and to engage in missionary work. * * **Good Tidings.**—Rev. and Mrs. B. B. Gibbs will enjoy the summer holidays at their cottage in Manomet, Mass. On June 28, Mr. Gibbs delivered the address to the graduating class of the Brownsville School. At a recent dinner, the closing event of the season, served under the direction of the trustees, was largely attended. The Young People, and there are none more energetic or efficient in the Universalist Church, enjoyed their annual outing at Coney Island, June 24. It is safe to believe that Coney knew of their arrival. * * **Our Father.**—With the permission of the editor, the July letter will tell the story in brief of the First Society in Brooklyn, which is now eighty years old. * * **Special Notice.**—If a minister should be needed for a funeral service, or pulpit supply, Rev. Hiram W. Smith of the Chapin Home, Jamaica, is always available, and desires to serve.

Thomas Edward Potterton.

Kentucky Letter

Hopkinsville.—This church has just been favored with a visit from Rev. V. E. Tomlinson, D. D., of Worcester, Mass. He came on June 13, and remained six days, preaching seven times at Hopkinsville and once at Consolation. The days were extremely warm even for Kentucky, but nevertheless the audiences, which were fair to begin with, steadily increased until the conclusion of the meetings. At the Sunday morning and evening services attendance was large, and more than one visitor expressed regret that he had not been able to attend more of the meetings. All of us were sorry that Dr. Tomlinson had to return home so soon. A week longer would have been better. Our people are feeling the stirrings of new life; they feel more warmth and zeal, and greater devotion to the cause. They have seen Universalism from a new angle, a new perspective, and now, having seen the light, they mean to do more for humanity and for every worthy cause than before. Towards the conclusion of these meetings, six members were added to the church, making a total of thirty accessions in less than two years. This is a splendid achievement in a field where at one time so little was expected. Yes, there have been plenty of discouragements here, but with the help of the faithful we have gone on and accomplished something. And vastly more can be and should be done. There is no reason why, in a few years, we should not be able to support a minister without the help of other places. * * **Murray Lectureship.**—The Murray Lectureship has been paying handsomely in Kentucky. It can be made to pay almost anywhere. Last year Dr. Brigham, of Chicago, came to us and gave us a great lift. This year Dr. Tomlinson's visit has advanced the work still further. Something has been accomplished which could not have been done so well by any local minister. Now, strong voices have been heard, and the people have listened. We have obtained results. We are all a brotherhood, and we are glad that some of our big-brother churches in the North and East are willing to lend us their ministers now and then.

Thomas Chapman.

Church News and Interests

DENOMINATIONAL CALENDAR

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 12-13. National Universalist Comrades Days, Ferry Beach Park, Me.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 18, 19, 20. Universalist Institute and Reunion with Field Day, Plymouth, Mass.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,598
Sycamore, Ill.	2
Pittsfield, Me.	3
Utica, N. Y.	2
Total	1,605

CHRISTENINGS

Previously reported, 488. Sycamore, Ill. 1. Bangor, Me., 27. Norway, Me., 2. Pittsfield, Me., 2. Rockland, Me., 1. Abington, Mass., 2. Somerville, First, Mass., 11. Stoughton, Mass., 5. Taunton, Mass., 2. Gorham, N. H., 10. Middletown, N. Y., 28. Utica, N. Y., 5. Christian Hill, N. C., 1. Little Hocking, Ohio, 2. Total, 587.

PERSONAL

On Sunday, June 25, the Rev. A. Gertrude Earle, pastor of the Universalist church in Methuen, Mass., celebrated the twenty-fifth anniversary of her entrance into the ministry. Her appreciative congregation presented her with a gold wrist watch to mark the occasion.

Miss Rena Bradley, of Springfield, Mass., reports that at Camp Murray, of which she is leader, the largest number of girls from our denomination that has ever attended Northfield will be present. Several come from a distance and plan to go from Northfield to the Worcester Convention, and from Worcester to Ferry Beach.

The summer address of Rev. L. B. Fisher, D. D., of Chicago, will be Hollywood, New York.

Illinois

Sycamore.—Rev. N. E. Spicer, pastor. Children's Day was observed June 25 when the Sunday school presented the pageant, "God is Love," under the direction of Mrs. George Dutton, superintendent. One member was received into the church at this service and one child was christened. A member, not previously reported, was also received May 14. The entire service was inspiring and made a fitting close for the active work of the church year. Church and Sunday school will reopen the first Sunday in September. During the summer extensive repairs will be made on both church and parsonage, which will include the redecoration of the auditorium. As residuary legatee of the estate of the late Miss Lillian Walker, the church has recently received a sum of a little over $3000, in addition to the $500 bequest in her will. Our church and Sunday school made a contribution toward the memorial window to Dr. Leonard in the Chelsea, Mass., church. We also sent $25 to Japan.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. On June 25 the church closed for the summer vacation. During July and August, Dr. Smith will preach at East Eddington. A large congregation attended the Children's Day Service, June 11, when nineteen children were christened, and an excellent program was presented by the children and the Young People. On June 25 more children were christened, bringing the total number of christenings during the year up to twenty-six. The Hersey Retreat at Sandy Point for children and their mothers will be open as usual this summer. Five parties for one week each have already been arranged.

Pittsfield.—Rev. Sidney J. Willis, pastor. On the last service before vacation, June 25, communion was observed, two children were christened, and three adults were received into the church, making a total of twenty-two children christened and thirty-one accessions to the church since last September. During the present pastorate of four years, ninety-one have joined the church, among this number being many of the leading men and women of the community. For the past year the average attendance at Sunday school has been 13. The total enrollment is 172, thus exceeding all previous records. Much credit is due the superintendent of the school, Miss Florence Buxton, for this remarkable record.

Massachusetts

Abington.—Rev. L. W. Attwood, pastor. Children's Day was observed June 25, when two children were christened, and Mrs. Miller's beautiful pageant, "God Is Love," was given by fifty-four members of the Sunday school. The lovely nature songs of Jessie L. Gaynor were sung as the children, representing the grass, trees, flowers and other wonderful things "that God has made" came upon the platform. "Spirit of God," by Neidlinger, and "I Hear Thy Voice," by Lang, were sung by Miss Dora Beaton and Miss Carolyn Comley. Every one who heard this program was most enthusiastic. Mrs. Miller has produced a very beautiful exercise.

Somerville, First.—On Children's Sunday, June 11, Rev. Roger F. Etz conducted an interesting service, assisted by the Sunday school, at the close of which eleven children were christened.

Springfield, First.—Rev. Delmar E. Trout, pastor. The church closed June 25 until fall. Dr. Rice, pastor emeritus, will spend the summer at his farm in Westminster, Vt., making frequent trips to town, and Mr. Trout will be in Rockport, Mass., for the vacation period. At the annual church meeting, June 15, reports showed that the church has a membership of 381, five new members were received during the past year, four were removed by death, and nine children were christened. A committee was appointed at this time to look up a parsonage, with the authority to purchase if they found a house adapted to our needs. At a recent annual meeting of the Ladies' Society, of which Mrs. Austin H. Pease is president, the treasurer reported total receipts for the year of $2,735.27, and a balance on hand of $456. The membership of the society is 100, and a partial list of the year's endeavors showed that the members had made 220 aprons and five quilted puffs, besides sewing three months for the Good Will Home, the Children's Home for the Friendless, and two other philanthropic institutions. About seventy of the 108 members of the Mission Circle attended the annual outing, June 9, at the O. H. Dickinson home on the Atwater Road. The Dickinson gardens were at the height of their beauty, with some 2,500 peonies looking their brightest for this occasion. The day marked the thirteenth anniversary of the wedding of the pastor and his wife, who received many congratulations. Another little pleasantry was the presentation of a fine leather traveling bag to Mrs. O. C. Brewer, who sails June 28 for a visit to her old home in England. Her husband Mr. Brewer, who is sexton of the church, was presented with a birthday cake, the day happening also to be his birthday. The Men's Club recently held an outing, June 24, at Calla-Shasta-by-the-Connecticut in Agawam, the summer home of Mr. Cummings L. Lothrop. Clam chowder, hot frankfurts, and watermelon were but a small part of the supper. Sports included a baseball game in which Mr. Trout made a home run, and Dr. Rice also proved himself a good runner. We regret that Mr. James Brown, who has long served as president of the club, leaves in July to make his home in California.

Taunton.—Rev. E. W. Whitney, pastor. Recently Mr. Whitney had the unique experience of officiating at the wedding of two young people from Portland, Me., who were members of the Taunton Stock Company. The wedding was the first to be held in a Taunton theater and was attended by a thousand guests. Mr. Whitney has preached lately at the Dighton Congregational church, at a conference at the Raynham Baptist church, at the Taunton Old Ladies' Home, and at the State Hospital for the Insane. He also gave the

Memorial address in the Goff Memorial Hall at Rehoboth. On June 13, the Woman's Auxiliary held its annual outing at the home of Miss Ruth A. Austin of Meadowbrook. It was the birthday of Mrs. Whitney, and the president, in behalf of the auxiliary, surprised her with the gift of a box of gold coins and a birthday cake. On June 18, Mr. Whitney exchanged pulpits with Rev. Manning P. Tobey of the Baptist church, the longest settled minister in the city. Mr. and Mrs. Whitney will spend their vacation in Canada and at their summer home at Chesham, N. H.

New Hampshire

Gorham.—Rev. F. H. Billington, pastor. A large audience and the christening of ten children helped to make Children's Sunday a success. We had a great day.

New York

Middletown.—Rev. Thomas H. Saunders, pastor. The morning service, June 11, was the first Children's Day service to be held in the new auditorium. An unusually large audience listened to a unique and excellent program. Following the recitations and singing, in place of the sermon, a morality play, "The House of the Heart," by Constance D. Mackay, was presented, the children dressing in costumes of the seventeenth century. The church was profusely decorated with flowers, and twenty-eight little ones were christened.

Vermont

St. Albans.—Rev. T. L. Drury, pastor. The large congregation which attended the Children's Day service was delighted with the elaborate program which the children carried through. Five little ones were christened. Under the leadership of its superintendent, Mrs. H. E. Mooney, the Sunday school is being thoroughly trained in the principles of our faith. The Parish Club meets once a month, when a covered dish supper is served, followed by a program of music and an address upon some current topic of religious or scientific interest. On Easter we had a splendid service. The offering amounted to $225, to which later a number of dollars was added. This money, with other contributions, will be used to redecorate the church auditorium. The work will be done during vacation, the church being closed from July 16 to Sept. 3. The Lend-a-Hand Society, which pays for the expenses of the church choir besides rendering other valuable service, raised the largest amount of money this year that it has raised since its organization. A spirit of harmony prevails throughout the parish and we are looking forward to a bright future.

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NIAGARA ASSOCIATION

The ninetieth annual session of the Niagara Association of Universalists was held at Ridgeway, N. Y., June 14, Rev. William J. Metz of Lockport presiding. Large groups of delegates were present from practically every parish officially connected. Among the speakers were Rev. Helene Ulrich of New York City, state president of the Y. P. C. U.; Rev. John Sayles and Rev. Dayton Vogt of Buffalo; Mrs. Nellie Alvord and Miss Leah Wheeler of Bristol, the former presenting the work of the W. U. M. S., and the latter speaking in the interests of the Sunday school; Mrs. Frank Shearer of Lockport; Rev. G. D. Walker, D. D., State Superintendent; and Rev. John van Schaick, Jr., D. D., associate editor of the *Leader*.

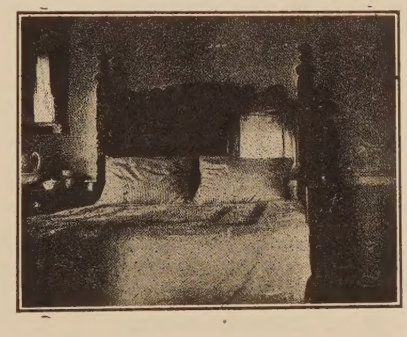
Officers elected: President, Rev. L. H. Robinson of Albion; vice-president, Rev. E. H. Carritt of Middleport; secretary, Mrs. Frank Lewis of Lockport; treasurer, Mr. Cicero F. Stout of Olcott.

It was a notable meeting and all those who were present returned home with a renewed conviction of their faith and a purpose "to carry on" even more earnestly than in the past.

* *

THE CHAMBER OF PRAYER AT GOOD LUCK

The pilgrim to Murray Grove may now visit the Thomas Potter house, restored and refurnished by reverent hands, and meditate in the very rooms where the man of faith received the prophet sent from God.



Especially holy to him will seem the chamber of prayer, in which, according to his autobiography, John Murray spent an entire night beseeching his Heavenly Father for guidance and strength. Every year men and women, who have tested the gospel brought by Murray and have found it good in the great hours of life, stand silent at the door of this room and are blessed with new vision and consecration.

* *

TWO GREAT CONVENTIONS

To Universalists Everywhere:

Two great Conventions are soon to be held in Worcester—the annual Convention of the General Sunday School Association of our Church from July 16 to 19, and the National Y. P. C. U. Convention July 19 to 23. There will be inspiring addresses, music, business and fellowship.

Read the programs and see if you can afford to miss it. Worcester is making ample preparation for you with rooms at reasonable rates and meals served by our own church women.

The church is commodious and centrally located and furnished with every convenience for the use and comfort of the Conventions. All about Worcester are places of natural beauty, of historic interest, and scenes dear to the hearts of Universalists. We want to make this a record-breaking week, in attendance, in enthusiasm, and in gaining efficiency in promoting our faith, which the world so much needs. If you have not written for accommodations do it to-day to Raymond L. Divoll, Room 31, City Hall, Worcester, Mass. Worcester wants you.

Vincent E. Tomlinson, Pastor.

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FLOWER SUNDAY AT SHIZUOKA

Smiling skies and smiling faces greeted the Sabbath when we celebrated Flower Sunday in our little Shizuoka church. The day was one of gladness without and within, and the gladness was passed on to cheer some other hearts, which otherwise might have been lonely indeed. Over a hundred and twenty little butterfly youngsters and their parents gathered in the church for the service, which took the place of the regular morning service. The children gave the entire program, except the Scripture reading, even the prayer at the beginning and end being given by the sweet-voiced superintendent, one of our dear Blackmer Home girls, who is also head of our kindergarten this year. Then followed recitations and songs by the children, in groups and now and then a "soft small voice" by itself. Such beaming faces I have seldom seen. The altar was decorated with many flowers, sweet peas, roses, and other gay blossoms, many of them brought in the tiny hands of the children who are glad to do this simple service.

At the close of the service all but the very weeest ones were given bouquets, and in charge of the teachers went to three different hospitals, with their cheery blossoms and a card of Scripture verse attached to each bouquet, At the hospital for soldiers they found not a single flower, so their gift was doubly welcome. Other bouquets were taken to special individuals who were ill or had illness in their homes. Thus early these little ones who come under our care are learning the joy of doing something for the happiness of others.

Hazel I. Kirk.

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Notices

OFFICIAL CALL

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. The first business session will be called to order at 10 o'clock on Monday morning, July 17, but on the preceding day an inspirational and educational program will be presented. Institutes, group conferences and platform meetings will be held on all four days.

Carl A. Hempel, Secretary.

TENTH ANNUAL CONVENTION G. S. S. A.

First Church, Worcester, Mass., July 16-19

Sunday, July 16. 10.30 a. m. Morning worship. Sermon, Rev. F. W. Gibbs. 12. Sunday school. Mr. Carl A. Hempel, superintendent; Miss Elizabeth Randall, reader; Dr. Huntley, teacher. 2.45 p. m. Institute. The Old Testament in the Sunday school, Dr. McCollester. Teacher training, Mrs. Nellie E. Friend. 7.30 p. m. Platform meeting. Sunday School Music and the New Hymnal, Mrs. Stella Marek Cushing Human Gardening, Rev. Lucy Markley. Our Program for Advance, Dr. Lowe.

Monday. 9 a. m. Institute. Making the Bible Real, Mrs. Stanley Manning. Devotional meeting. Business. 1.45 p. m. Institute. The New Testament in the Sunday School, Dr. McCollester. The Teaching of Missions, Miss Markley. Group Conferences: Home Department, Mrs. Carrie J. Crowell. Sunday School Music, Mrs. Cushing. 7.30. Platform meeting. The Church and the Sunday School, Hon. Roger S. Galer. The Heart of Turkey, Miss Ruth Woodis. Truth Giving through Story Telling, Miss Sarah J. Morgan.

Tuesday. 9 a. m. Institute. The Intermediate Department, Miss Ethel M. Freeman. 10. Devotional meeting. 10.15. Business. 11. The Publishing House and the Sunday Schools, Rev. Harold Marshall, D. D. 11.45. Institute. The Elementary Department. Rev. Laura B. Galer. 2.40 p. m. Institute. Teacher Training, Mrs. Friend. 3.40. Group Conferences: Handwork, Mrs. Frank N. Chamberlain. Social Service, Rev. John M. Ratcliff. 7.30 p. m. Platform Meeting. The Reign of King William and Queen Mary, Dr. Huntley. The View of the General Convention, Rev. V. E. Tomlinson, D. D. Dollars, Rev. E. Dean Ellenwood, Woonsocket, R. I. Spiritual Illiteracy and Its Remedy, Prof. Walter S. Athearn.

Wednesday. 9 a. m. Institute. The Elementary Department, Rev. Laura B. Galer. 10. Devotional meeting. Business. 11. Why I Go to Japan, Rev. Clifford Stetson. 1.45 p. m. Institute. Making the Bible Real, Mrs. Manning. 2.40. Institute. Illustration, Miss Morgan. Group Conferences: The Intermediate Department, Miss Freeman. The Work of the Superintendent, Mr. Hempel.

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THE SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 28-Aug. 7

Faculty: Rev. George A. Gay, Director. Rev. L. B. Fisher, D. D., representing G. S. S. A.; Rev. F. B. Bishop; Mrs. Katherine Haskell Ball, representing the W. N. M. A., Edgar T. Williams, representing the Y. P. C. U.

Courses of Study. Elementary: Child Psychology, Mrs. Ball. The Message of the Master Teacher, Dr. Fisher. Advanced. The Teaching Values of the New Testament, Dr. Fisher. The Origin and Character of the Bible, Rev. F. B. Bishop. Special Subjects: Mission Study, Mrs. Ball. Young People's Work, Edgar T. Williams. The Organization and Administration of the Church School, Dr. Gay (provided a sufficient number wish to take the course).

The young ladies will be accommodated at the parsonage under the care of Mrs. Ball; the young men at the church, under the direction of Dr. Fisher. Meals will be served at the church,

No person under sixteen may enroll as a student.

Expenses. Enrollment fee, $1. Board $10. Excursions, $5. Add to these items your carfare in order to estimate the total expense.

Plan to reach Chattanooga Friday, July 28.

Send in your names and enrollment fee as soon as possible in order to insure accommodations.

Program

Friday, July 28. Assembling of delegates. 7.30 p. m. Mass meeting. Sermon, Mr. Bishop.

Saturday, 6.55 a. m. Prayer and devotional meeting. Classes from 9 to 12. 1.30 p. m. Trip to Lookout Mountain. 5. Lecture, Mr. Williams. 7 p. m. Sunset service, Mr. Bishop, leader.

Sunday, 8 a. m. Devotional meeting. 9.30. Lecture, Mr. Williams. 9.45. Sunday school. 11. Morning worship, sermon, Dr. Fisher. 2 p. m. Trip to Flintstone, Ga. 5. Lecture, Mr. Williams. 7. Twilight service, Dr. Gay, leader.

Monday. Classes in the morning. Study and recreation in the afternoon. 4 p. m. Trip to Cameron Hill. 5. Lecture by Mr. Williams. 7. Twilight service, Dr. Fisher, leader.

Tuesday. Classes in the morning. Study and recreation in the afternoon. 7.30 p. m. Song service.

Wednesday. Classes in the morning. 1.30 p. m. Trip to Signal Mountain. Lecture. Mr. Williams. Picnic supper. Sunset service, leader, Dr. Gay.

Thursday. Classes in the morning. Study and recreation in the afternoon.

Friday. Classes in the morning. Preparation for examinations in the afternoon. Rest and recreation.

Saturday. Final lectures by Mrs. Ball and Dr. Fisher. Examinations. 7 p. m. Annual Institute Banquet.

Sunday. 8 a. m. Devotional meeting. 9.45. Sunday school. 11. Morning worship. 1.30. Trip to Chickamauga. Picnic supper. Sunset service. Dr. Fisher, leader.

Monday. Delegates return home.

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SUMMER SERVICES

Sunday services will be held during the months of July and August in Greater Boston Universalist Churches as follows:

July 9. West Somerville, Malden.

July 16. Arlington (Unitarian Church) Rev. W. H. Gould preacher.

August 13, 20, 27. Waltham, 10.30 a. m.

George E. Leighton,
Superintendent.

* *

SONG BOOKS WANTED

Wanted, at least one dozen Junior Star Song Books. Any church having these books and not using them and willing to sell them, will kindly communicate with Miss Susie Hastings, 26 Franklin Street, Framingham, Mass.

* *

WANTED

A Postal Card Shower

Every State and every local Home Department Superintendent throughout our Zion is earnestly requested to send in the first out-going fast mail a postal card bearing some helpful suggestions or some cheery bit of Home Department news.

Sara L. Stoner,
National Superintendent Home Department.
Box 236, Prospect, Ohio.

* *

MICHIGAN STATE CONVENTION

Proposal of Amendment

At the coming session of the Michigan Convention to meet at Concord next October the following proposed amendment to the constitution will be acted upon:

In Article VII entitled "Amendments" change the words "in two of the denominational papers" to "in the leading denominational paper."

* *

MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. John van Schaick, D. D. July 23, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

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MAINE COMRADES' FIELD DAY

It has been decided to postpone Maine Comrades Field Day, which was to have been held at Tacoma Lake Aug. 9, and unite with National Comrades' Field Day at Ferry Beach, Aug. 12-13.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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